VOLUME 28 No. 12 DECEMBER 1922

Continues The Sermonizer, Student and Teacher, Preacher's Preacher's Magazine, and Preacher's Illustrator.

Rev.M.M.Kilpatrick 120
469 S. 2nd St.,
8) San Jose, Calif.

THE BIBLE CHAMPION

ESTABLISHED IN 1889

Frank J. Boyer, Managing Editor and Publisher.

ASSOCIATE EDITORS—David James Burrell, D.D.,LL.D. William H. Bates, D.D. Herbert W. Magoun, Ph.D. Leander S. Keyser, D.D.

Contributing Editors—William Phillips Hall, H. W. Bromley, M.A.,D.D., A. William Lewis, B.D. Edwin W. Caswell, D.D., Bishop W. F. Heil, D.D., Harold Paul Sloan, D.D., W. B. Riley, D.D. J. L. Dickens, D.D.,L.L.D., William Harrison, D.D., L. Franklin Gruber, D.D., LL.D Charles Calvert Ellis, B.D.,Ph.D.

CONTENTS

THE ARENA

Does this mean a Religious War?—The Acts of the Apostles—A Study of Methods in the Planting and Training of the Christian Church—Wisdom in a Nutshell—Can the Fundamentalists Lose? 557-586

THE CLUB

Mary and the Magi—A Layman Sees it Through—The Bible *vs.* Evolution—Presbyterians Good to the Methodists—Separation—The Way Out—The Church Fair Principles—Seeing the Invisible—Death 585-595

THE SANCTUARY

The Great Family Tree—The Rebirth of Humanity—Little Bethlehem—Calling Jesus out of Egypt 596-601

FLASHLIGHTS

..... 601-604

PRAYER MEETING SERVICE

God's Quest of Man—Man's Quest of God—Christ the Mutual Hope—The Strength of the Lord Jehovah—Topics of Mid-week Meeting 604-606

LIBRARY TABLE

..... 607-609

EDITORIAL

Is it Conversion or Reversion—Get One New Subscriber or More—A Condition of Discipleship: Hating Kin—Notes and Comments ... 610-616

FRANK J. BOYER, PUBLISHER, READING, PA.

Price $2.00 the Year **Canada $2.25, Foreign $2.35** **Single Copy 20 Cents**

Entered as Second-class matter, at the Post Office, Reading, Pa., under act of March 3, 1897.

THE BIBLE CHAMPION

Official Organ of the Bible League of North America

Formerly the American Bible League

An Organization formed to promote a true knowledge of the Bible and consequent faith in its Divine Authority.

William Phillips Hall, President — *Frank J. Boyer, Secretary-Treasurer*

Important Instructions:

All mail should be addressed to, and all Money Orders and Drafts should be made payable to, Frank J. Boyer, Reading, Pa

Change in Address—It is very important that **Old** as well as **New** address be given. **Always allow at least 10 days to make a change.**

Expirations and Renewals—Your subscription expires with the month and year printed on your Address Label. When renewing please state that your remittance is for a **renewal**. We receipt new subscriptions by starting the magazine, and renewal subscriptions by changing your address label. A subscription blank enclosed in your magazine indicates your subscription has expired, and we earnestly solicit your prompt renewal.

Discontinuance—We find that many of our subscribers preferred not to have their subscriptions interrupted in case they fail to remit before expiration, therefore, by authority of the U. S. Post-office Department, we can extend reasonable credit when necessary, and all subscribers are **expected to notify us** to stop magazine if it is no longer desired.

CHURCH FURNITURE
Pews, Pulpits, Chairs, Altars, Book Racks, Tables, Desks—EVERYTHING. The finest furniture made. Direct from our factory to your church. Catalog free.
DeMoulin Bros. & Co. Dept. 79. Greenville, Ill.

You Can't Improve

The old historic method for bringing blessing to the households of faith that the family altar has always represented. Everywhere souls are hungry for the spiritual vitamines that shall give to the soul the health that means holiness. Intellectual husks aren't satisfying.

No revival of pentecostal fervor will ever come to the church until it shall begin at the family altar. A new day will come in religious achievement when age and sex have their spiritual needs met in the holy atmosphere that a household of faith alone can produce.

Modern conditions demand an adaptation of pastoral service to meet the problem of maintaining a family religious life. Many ministers are searching out ways of satisfying these needs of the Christian home.

Send 10c for the postage on a sample packet of literature, including a free copy of "The Christian Home Magazine" and a booklet "A Suggested Program for a Family Altar Day."

Address

THE FAMILY ALTAR LEAGUE
541 Marquette Bldg.
Chicago, Illinois
Rev. W. E. Biederwolf, President.
Rev. Wm. Matthew Holderby, Gen. Sec.

Sermon Outlines

These Sermon Sketches are available not only for Revival Services, but also for the ordinary preparation for the pulpit. They are Suggestive, Helpful Fresh Gems, and will prove very valuable to ministers in their study.

Sketches of Revival Sermons No. 4

Contains sixty full Sketches of Sermons, contributed by fifty different ministers, aiming at originality and suggestiveness of arrangement, price.....50c

Sketches of Revival Sermons No. 5

Are by Rev. Wm. J. Stevenson, D. D., singularly original, and suggestive; 60 full Sketches of Sermons, price.....50c

Sketches of Funeral Sermons

Contains sixty full Sketches of Sermons for Funeral Occasions, contributed by fifty different ministers, like No. 4. It also contains fifty carefully selected Texts for Funeral Sermons, price 50c

The Tool Basket

A collection of 300 Sermon Outlines, Pegs of Thought, Sunday-School Addresses, etc., gathered from various sources and grouped together in convenient form for the express purpose of helping to fix upon some suitable subject, thus affording assistance in time of need and emergency.

100 pages, bound in flexible cloth, oblong, indexed thoroly for ready reference by subjects and texts, price.....50c

"Admirable; the sort of thing that is invaluable to busy workers."—Rev. Mark Guy Pearse.

Frank J. Boyer, Publisher, Reading, Pa.

Bound Volumes and Orthodox Pamphlets

Nothing offered on this page can be duplicated after stock now on hand is exhausted. We are closing out this lot at HALF and LESS THAN HALF ACTUAL VALUE. Everything offered here sent Prepaid

Collapse of Evolution, by Dr. L. T. Townsend

The new and enlarged edition is now ready to mail. It is a beautifully printed phamplet, with bright, strong, cover, 64 pages. Orders for thousands of them were filled the first week they were off the press. Dr. Townsend deals our Evolutionists a crushing blow. Get yours—and order a lot to give to your friends.

Price 20c each; $2.25 per dozen; $17.00 per 100. Always sent prepaid in whatever quantities.

Look this List over---Order at once---All sent prepaid

Constructive Studies in Matthew, Dr. Gregory, 50c edition, now 35c each, or dozen for $2.50

Constructive Studies in John, Dr. Gregory, 50c edition, now 35c each, or dozen for 2.50

NOTE—West of Mississippi River price for above 2 pamphlets is 40c ea; or $3.00 per doz.

The Higher Criticism, Dr. Sharaton, 20c Pocket edition, now 15c each, or dozen for 1.50

The Higher Criticism: A Present Appraisement, 10c each, per dozen..... .75

From Pulpit to Poor House, Dr. Hamilton, $1.00 cloth edition, now..... .60

Counterfeit Criticism of Scriptures, Dr. Hamilton, 10c edition, now 6c ea. doz.....50

The Editor in the Pulpit, Dr. Hamilton, 5c edition, now 4c each, or dozen for .40

Letters on Higher Criticism, Dr. Ridout, 10c edition, 10c each, or dozen for..... .75

Hume's Essays on Miracles and Studies in Theology, by Judge Lamb, 5c each, or dozen for ..... .40

The New Theology only Bubbles, Dr. Townsend..... ....10c

Cloth Bound Volumes Sermonizer

$1.75 each for years as fol.:

1911, 1912, 1913, 1914, 1915, 1916:

Cloth Bound Volumes Sermonizer

$2.25 each for years as fol.:

1917, 1918.

Have nearly every number Sermonizer from 1910 to 1918, single numbers, which we will supply at 10c each. Ministers will find these numbers very valuable for pulpit preparation, as they contain only Homiletic helps — Sermons, Outlines of Sermons, and other Homiletic literature.

Cloth Bound books by Dr. Townsend

Published to sell at $1.00, $1.25, $1.50

Your choice at 50c—3 books for $1.25

God-Man—Search and Manifestation
Sword and Garment
The Arena and the Throne

Cloth Bound Vols. Bible Champion

$2.25 each for volumes as fol.:

Volume VIII—January to June, 1908
" IX—July to December, 1908
" X—January to June, 1909
" XII—January to June, 1910
" XIII—July to December, 1910
" XIV—January, 1911 to April, 1912
" XXIV—January to December, 1918
" XXV—January to December, 1919
" XXVI—January to December, 1920

Single numbers Champion, any number previous to July, 1918, at 5c each, to close out. Any number from July, 1918 to date, at 10c each. Please note that we cannot supply numbers for full years for any year previous to July, 1918, but can supply any number, at this time, from July, 1918, to date.

Cloth Bound Volumes Preacher's Assistant

$1.75 each, for volumes as fol.:

Any year from 1889 to 1905—average about 450pp.

These volumes will prove a valuable addition to any preacher's working library. They are filled with available material for Pulpit preparation for ordinary and special occasions.

Single numbers of any we may have on hand may be had for 10c each. Try several numbers—you will find them valuable.

25c Religious Tract and Pamphlet Package

Send us 25c for a worthwhile package of timely Religious Pamphlets and Tracts—fully 50c worth, and more! Try one!

Cloth Bound Volumes Preacher's Magazine

Special Price $1.00 each, Prepaid—Great Value

Complete set of 11 volumes, $10.00, not prepaid. Each volume contains about 576pp, 6¼x9½ in. They sold originally at $2.50 each, or $21.00 the set, and are fully worth that price to any minister.

FRANK J. BOYER, Publisher, Reading, Pa.

Our Library Exchange Department

Advertising in this department is exclusively for Bible Champion Subscribers. Only articles used in a Library—Books, Typewriters, etc.—may be offered. Cash must accompany order at following rates: 10c a line for first insertion, and 8c a line for every insertion after first. Count 7 words to a line. Minimum charge 30c per insertion. Remit to Bible Champion, Reading, Pa.

NOTE—Where only initials are given in address make money order payable to Bible Champion or order and payment will be forwarded to proper party.

WANTED—Copy Faussett's Bible Cyclopedia; copy Giant Cities of Bashan by Porter. Give condition and price. Address D. C. B., Lock Box 176, Saratoga, Cal.

WANTED—Vols. 1, 2, 3 Bible Student and Teacher—either bound or unbound. Name price and give condition. Bible Champion, Reading, Pa.

Commended by Orthodox Students, *"The Surrendered Life."* Without doubt one of the best expositions on the life of Paul. Ought to be in the library of every minister. Single copy, 25 cents. W. P. Zahn, 901 Diversey Parkway, Chicago, Ill.

SECOND-HAND books; poems for funerals; choice illustrations; low prices. List on request. John G. Vance, Union, N. H.

FOR SALE——Talmage's sermons, cloth binding, 20 Vols.; Homiletic Review, cloth binding, 30 Vols.; Treasury of Religious Thought, cloth binding, published by E. B. Treat & Co., 22 Vols., and a lot of other good religious books at low prices. List on request. John G. Vance, Union, N. H.

FOR SALE—Set 6 large 8vo. Universal Enclypædic Dictionary, good as new, cloth, with total of 4,731 pp; will sacrifice for $7.50. Also set 10 volumes Six Thousand Years of History, like new, for $10.00. Also set 20 vols. O. T. Homiletic Commentary, cloth, like new, for $17.00. All prepaid east of Rockies—west of Rockies add $1.00 per set toward postage. Address T. U. V., Bible Champion, Reading, Pa.

NEW BOOKS CHEAP—Fundamentals and their Contrast, *Buckley,* (1.25) for 65c; The Kingdom in History & Prophecy, *Chafer,* ($1.00) for 60c; Looking for the Saviour, *Mauro,* ($1.00) for 60c; God's Love & God's Children, *Mauro,* (1.00) for 60c; The Highest Critics vs. the Higher Critics, *Munhall,* ($1.50) for 85c. Beginnings of New England *Fiske,* ($2.00) for 75c; Chosen of God, *Lathe,* ($1.25) for 65c; Municipal Reform Movement, *Tolman,* ($1.00) for 40c; Methods & Principles, *Winship,* ($1.00) for 60c; The Growth of the Kingdom, *Gulick,* ($1.50) for 75c; Story of my Life, *Wright,* ($2.00) for $1.25; Decision of Character, *Foster,* ($1.00) for 50c; Return of the Lord Jesus, *Torry,* ($1.00) for 75c. All postpaid at price named. Address M. N. O., Bible Champion, Reading, Pa.

NEW BOOKS—These books all cost $1.50 each. Will sell any one for 75c, prepaid. Scientific Faith, *Johnston;* Integrety of the Scriptures, *Smith;* The Pentateuch, *Evans;* Modern outcry against the Law *Mead;* Paradoxical Pain, *Harbin;* The Deathless Books, *Mears;* Naaman and Nimrod, *Tannehill;* Progress of Religious Freedom, *Schaff;* The Higher Critic's Bible or God's Bible, *Burns;* The Bible the Word of God, *Bettex;* Bible Steps unto Heaven, *Carpenter;* Must the Bible Go, *Wray;* Gift of Mind to Spirit, *Kulaner;* Divine Movement in Israel, *Porter;* The Life that Really Is, *Abbott.* Address N. C. P., Bible Chaimpion, Reading, Pa.

SALE—World's Parliament of Religions, new, 2 vols., morocco, $3.00. Address J. K. L., Bible Champion, Reading, Pa.

FOR SALE—Letter Copying Press, perfect condition, like new, cost $8.00, for $2.50. Address H. I. J., Bible Champion, Reading, Pa.

SECOND-HAND BOOKS CHEAP—Prices in parenthesis are what books cost new. 8vo Life of Christ, *Farrar,* ($2.50) for 50c; The Broken Seal, *Green,* ($1.50) for 35c; Ingersolism *Wendling,* (75) for 25c; *Hamilton's* Mexican Hand Book, Ills., ($1.50) for 35c; Relations of the Republic and Laws of Religious Corporations, *Kynett,* ($2.50) for 50c; Christ for India, *Lucas,* ($2.00) for 50c; *Jacobus'* Notes, ($1.25) for 40c; *Dewey's* Works, ($2.50) for 75c. All fully worth price asked. All sent *prepaid.* Address O. P. R., Bible Champion, Reading, Pa.

Bible Commentary—Just like new. Lange's on Job, Acts, Romans, Corinthians, Galatians, Thessalonians, James, Revelation. Will sell for $1.50 any single vol., or $10 for the 8 vols. Prepaid east of Rockies. Address P. R. S., Bible Champion, Reading, Pa.

New Books Cheap—All Matters Tend to Ro tatio , *Hamilton,* ($2.00) for $1.25; Doubters and their Doubts, *Darling,* ($1.00) for 50c; Probation & Punishment, *Burns,* ($1.00) for 50c; Sanctified Spice, *Peters,* ($.75) for 40c; Pleasures of Literature and Solace of Books, *Shaylor,* ($.75) for 50c; The Listener in the Church, (35c) for 25c; The Yoke, *Piper,* ($.50) for 25c; The Counter, *Tenor Voice,* ($1.00) for 40c; *Wasson's* Religious, Social & Political Essays, ($1.50) for 75c; Great Books as Life Teachers, *Hillis,* ($1.50) for 75c; Jonah in Fact and Fancy, *Banks* (75c) for 35c. All prepaid. Address R. S. T., Bible Champion, Reading, Pa.

Like New Books—Pronouncing Bible, sheep binding, with Books of Psalms in meter, $1.25; Origin & History of the Books of Bible, *Stowe,* 8vo., $1.00; N. T. Annotated Paragraph Bible, 8vo., $1.00; Platform Echoes, *Gough,* 8vo., $1.00; Psychology—the Motive Power, *McCosh,* 50c; What is Repentance, *Kinsey,* 50c; Remarkable Answers to Prayer, Children's ed., 25c; The Old Way, *Rhoads,* 50c; Bird's Eye View Life of Christ, 35c; All like new, *all prepaid.* Address S. L. D., Bible Champion, Reading, Pa.

GET that booklet, "Five Reasons Why I Believe in Immortality." It cheers, blesses, and uplifts all who read it. Price 25c. W. P. Zahn, 901 Diversity Pkwy. Chicago, Ills.

Good Books Cheap—all New—Miracles of Jesus, *Willits,* $1.25. Christ in Literature, *Eggleston,* $1.25. Thoughts on Holy Scriptures, *Bacon,* 50c. Unity and Trinity of the Human Race, *Baldwin,* 60c. True Prince of the Tribe of Judah, *Clark,* 75c. Miracles of Today, *Warring* 50c. Sayings of Sages, *Bevoirs,* 40c. All prepaid. Address D. E. F., Bible Champion, Reading, Pa.

THE BIBLE CHAMPION

Official Organ of the Bible League of North America

Volume 28 DECEMBER, 1922 No. 12

THE ARENA

Does this mean a Religious War?

By S. E. Tabb

IT is with greater regret than we can find words to express that we saw in the secular press of last April 6, this big-type heading: "League To Fight Catholicism Organized. Will Make Religion Issue In Election Campaigns." And there was this sub-heading: "Evangelical Protestant Society Starts Drive for Members, Will Follow Method of Anti-Saloon League in Politics, Announcement Says." More since then.

In the body of the article following, it is said that the League "is to be a sustained and permanent effort working through the various evangelical bodies of this country, and it is the purpose of the organizers to fight the Romanist evil in three practical ways: 1. By intensive evangelism throughout the length and breadth of the country. 2. By pitiless publicity—showing them up to the American public including their own members. 3. By combating them in a political way along the lines employed by the Anti-Saloon league."

This is most deplorable. That the movement amounts or will amount to anything, as yet we cannot tell; but that such a thing could be ever seriously thought of, much more that it could materialize enough to get into the papers, is ominous. Does this portend, if it goes on, a religious war in this country?

Is there any excuse for an attempt "to defend," as the article says, "American democracy against the encroachments of papal Rome" and "to defend and promote evangelical Christianity?" Is there anything in Romanist doctrine, declared purpose, or doing, that would provoke, much less justify, organizing for such an objective? We may well pause and consider.

In our endeavor to answer these questions, the data will be drawn from Roman Catholic sources and should therefore be regarded as authoritative.

As is well known, it is freely declared that it is a purpose of the Roman Catholic church to control America.

Says an Italian paper, *The Esaminatore,* "The Roman Court expects to be able to control the American Republic." Said the American Catholic, Orestes A. Brownson, in his *Review* for July, 1864, "Undoubtedly it is the intention of the Pope to possess this country. In this intention he is aided by the Jesuits and all the Catholic prelates and priests." So Archbishop Ireland, of Minnesota, says: "Our work is to make America Catholic." And said Father Hecker, a noted New York priest, founder of the Paulist order: "The question is not now, Will the Catholics *ever* rule America? but *how soon?*"

And on what ground of right, or of reason, or of wrong, will they and do they proceed? It may be well to have some foundation-history just here.

In early centuries of church history, the learned were sometimes wont to employ themselves in collecting in volumes the Decrees of the ancient Councils, and sometimes also letters of the Bishops of Rome. Among others, Isidorus, Bishop of Seville, in Spain, who died A.D. 636, a most excellent man and renowned for his learning, made such a collection. About the middle of the Ninth century, some impostor fabricated a volume which he passed off under the name of Isidorus, in which he claimed to give letters from bishops as far back as A.D. 93,—three hundred years earlier than any other author had given. In this volume there were 94 decretal letters manufactured out of whole cloth, entirely spurious; and, besides, the decrees of councils were interpolated or altered, often giving them a sense opposite to the

original, just as suited the author's purpose; and fifty forged decrees were added to those of the Council of Nice, A.D. 325.

The primary object of the author seems to have been to get cases of the discipline of the clergy out of the hands of the provincial archbishops and bishops, and remove them to Rome; and in order to do this, he must write Rome up and all the rest down. Among the principles set forth were such as these: The Bishop of Rome is the successor to the Apostle Peter; archbishops and their bishops are only subordinate inspectors of the Church and subject to the Bishop of Rome, from whom they derive all the power they enjoy; the Pope alone has the right of deposing archbishops and bishops and of appointing others in their stead; it is his prerogative to excommunicate both kings and princes and to declare them incapable of reigning; to the Bishop (pope) of Rome is to be applied the divine expression in Jeremiah i.10, "See, I have this day set thee over the nations and over the kingdoms, to root out and to pull down, and to destroy and to throw down, to build and to plant."

These principles were attributed to the first bishops of Rome, as if in those days they had been universally acknowledged. A bigger fraud than these Isidorian Decretals was probably never perpetrated,—a fraud now freely admitted even by Catholic writers. But they served and are still serving their purpose. See them in action.

Bellarmine in his *Disputations,* says: "The Pope, by divine right, has full power over the whole world, both in ecclesiastical and in political affairs."

Say the *Dictates of Hildebrand*: "It is lawful for him to depose emperors. All princes should kiss his feet."

Terris, in his *Bibliotheca Prompta,* says: "On account of the excellency of his supreme dignity he is called Bishop of bishops, Ordinary of ordinaries, universal Bishop of the Church, Bishop or Diocesan of the whole world, divine Monarch, supreme Emperor and King of kings."

Said the Rev. D. S. Phelan of St. Louis, in his *Western Watchman,* June 27, 1912: "The Pope is the ruler of the world. All the emperors, all the kings, all the princes, all the presidents of the world today, are as these altar boys of mine. The Pope is the ruler of the world."

If the foregoing declarations are true—these are but a small fraction of a great multitude of kindred declarations—the Catholics have ground for ruling not only America, but all the world besides. True? Aye, there's the rub!

And if they had sway, what would be the condition in this land of the free and the home of the brave? this land where all men are created free and equal and are endowed with the inalienable right to life, liberty and the pursuit of happiness? where freedom of religious worship, free speech, free press, are fundamental and cardinal principles of our national government? Let Catholics answer.

Archbishop Ryan, of Philadelphia, is credited with saying: "Rome is intolerant because she alone has the truth. When the Church becomes supreme there will be an end of religious liberty."

Archbishop Henrick, of St. Louis, in his organ, *Shepherd of the Valley,* said: "We avow the Roman Church is intolerant, but this intolerance is the logical necessary consequence of her infallibility. She alone has the right to be intolerant, because she alone is the truth and possesses the truth. The Church therefore tolerates heretics then"—in Catholic parlance all are heretics who are not Catholics—"when she is compelled to do it; but she hates them mortally and employs all her strength for their overthrow. When the Catholics here obtain any considerable majority, then religious liberty will find an end in the Republic of the United States. Heresy is a mortal sin, killing the soul; and further it is a noisome malady. For this reason, truly Christian princes pluck it up by the roots in their kingdoms. . . . If at this moment we abstain from persecuting heretics . . . we repeat it proudly. . . it is only because we are too weak for it." Is that the "shepherding" we are to look for?

As late as April, 1913, we find the amiable Father Phelan in his *Western Watchman,* quoted as saying: "We would like to rack and quarter Protestantism; we would like to impale it and hang it up for crows to build nests of; we would like to tear it with pinchers and pierce it with red-hot irons; we would like to fill it with molten lead and plunge it into hell fire a hundred fathoms deep." Inquisition redivivus? And he says farther on, "Will the Church give bond that she will not persecute at all? The Catholic Church gives no bonds for her good behavior?"

For the sake of our common humanity it should be hoped that Phelan's fiery feelings are peculiar to himself; yet we do not forget that the common papal oath of allegiance says:

"Heretics, schismatics, and rebels to our said lord, the Pope, I will to my utmost persecute and oppose."

The *Catholic Rambler,* addressing Protestants, says: "You ask if the Roman Catholic were lord in the land, and you in minority, what would he do to you? That, we say, would entirely depend on circumstances. If it would benefit the cause of Catholicism, he would tolerate you,—nothing further. If expedient, he would imprison you, banish you, fine you; possibly he might hang you."

Difference in spirit of religionists is worthy of note. Of our Presidents, Harding is a Baptist; Wilson, a Presbyterian; Taft, a Unitarian; Roosevelt was a Dutch Reformed; McKinley, a Methodist. But has any one ever heard from them a lisp of purpose or desire to bring America under the control of their respective denomination? They may all earnestly wish that all men may be induced to voluntarily become *Christians,* but to compel them to submit to their denominational brand, is utterly foreign to their thought. To the last man they believe in and would inflexibly stand for unconstrained, unhampered freedom of choice in religious affiliation.

The Romanist purpose as to America and the condition which that purpose would produce, is clearly seen; and be it remembered that every quotation respecting it is from a Catholic source.

The question now arises, How or by what means would Catholicism accomplish its purpose?

There are two principles of propaganda: (1) intellectual, *i.e.* by persuasion; (2) physical, *i.e.* by force. Protestants believe in the first only. Between their religion and whatever is contrary to or opposes it, between truth and error, they believe in an open field and freedom of the forces to contest their claims, trusting in truth and right to win. Catholicism believes in the second, although it also would persuade. Pages could here be filled with quotations from Catholic authorities sanctioning the second, and volumes could be written whose pages would run red with illustrations of the application of it. Which method will Rome use here?

The United States is said to have a population of 110 millions. According to statistics there are 150 or more religious organizations with a membership of 96,338,096, of which more than three-fourths, or 74,795,226, are Protestants, while the Roman Catholics who count everything possible, *i.e.* their whole population, in making up their record, have a showing of only 17,885,646, which is little more than one-fifth of the Protestants and little more than one-sixth of all religions.

And will a majority of five-sixths yield or be coerced into an unwilling submission, to a minority of one-sixth?!!

With Rome's declared purpose of bringing the United States under her control, with her adopted means of accomplishing her purpose, if she is true to her history—the Church's boast is that it never changes—it looks as though, if Protestantism would not be wiped out, the League mentioned at the outset is not only justified but positively demanded.

As Rome is always the aggressor and so challenges resistance, she will be responsible for the consequences. War, or not?

Rome, beware!

The Acts of the Apostles

By William H. Bates, D.D., Greeley, Colorado

The Author

TWO communications have been written to "Theophilus." The first is the Third Gospel (i. 3), which is credited to St. Luke; the second is the Acts of the Apostles (i. 1), by the same author it is claimed.

The uniformity of style of the two books, the fact that not fewer than fifty words are common to the two which are not found elsewhere in the New Testament (Plumptre), as well as other considerations, seem to fully justify the claim. Indeed it is universally admitted—whether allowing the Lucan authorship or not—that the same author wrote both.

The use of the personal pronoun "we" from chapter xvi. 11, on through the book, shows the author to have been a traveling companion of the apostle Paul during much of his ministry, and to have been with him during his first imprisonment in Rome (xxviii, 16). To the confrere whom Paul calls "Luke, the beloved physician" (Col. iv. 14), these indications exclusively point. From Irenaeus (115-190), who was a pupil of Polycarp who was a pupil of the apostle John and so was conversant with apostolic views, the line of testimony of scholars through the centuries is to the

Lucan authorship. Dr. Gregory, in his "Why Four Gospels?" profusely adduces this testimony, and he unhesitatingly says, "The statements of most trustworthy witnesses make it sufficiently clear that Luke wrote it" (p. 208). Really, there seems to be no one else to whom it may be rationally ascribed.

The Title

The titles of the Books of the Bible as we have them, are no part of the original Scriptures, but are all entirely man made.

The title, "Acts of the Apostles," is a misnomer. Aside from the catalog of the apostles (i. 13), only some three or four of the original apostles appear in it at all, and there are a good many Christian actors besides the apostles.

The first verse says that a former treatise was "of all that Jesus *began* both to do and to teach." If, then, in Luke's gospel—"the former treatise"—we have only the beginning, the commencement, of Jesus' work, a work which is therefore to be continued, what shall we expect here but a record of the continuation of that work? And that is just what we do have.

In filling the seat in the college of the apostles vacated by Judas, we read: "Thou, Lord, who knoweth the hearts of all men, show which of these two"—Justus or Matthias—"*Thou* hast chosen" (i. 24). At the outpouring of Pentecost, "*He* hath shed forth this which ye now see and hear" (ii. 33). In the healing of the congenital cripple at the gate Beautiful of the temple, it is said: "In the name of Jesus of Nazareth rise up and walk" (iii. 6) . . . "By the name of Jesus Christ of Nazareth, even by *Him* doth this man stand before you whole" (iv. 10). And so we might go on through the Book, almost chapter by chapter, showing the present personal working of the Lord Jesus.

A better title, therefore, would be "The Acts of Jesus Christ in and through His Apostles and other Disciples," or, better and truer still, "A History of the Personal Action of the Lord Jesus Christ in the Planting and Training of the Early Christian Church."

Well would it be for the Church to-day if it could recognize and feel the presence of the now unseen Lord and Master, even according to His declaration, "Lo, I am with you alway" (Matt. xxviii. 20).

Chronology

While no dates are given in the book, there are four secular events incidentally mentioned —the dearth in the days of Claudius Cæsar (xi. 28); the death of Herod Agrippa (xii. 23); the decree of Claudius expelling the Jews from Rome (xviii. 2); and the recall of the governor Felix (xxiv. 27)—the dates which can be fixed by Roman history. By th help of these notes of time, it can be show that the book covers about thirty-four year and the dates of the principal religious even in it can be pretty accurately determined. A it carries its narrative down to the second yea of Paul's imprisonment at Rome—which known to be the year A.D. 63—the book coul not have been finished until after that tim But as it was concluded before the issue Paul's appeal to the Roman emperor, whic was soon after, the date of its writing mo likely was somewhere between the years A.D 63 and 65, although some put it later.

Place and Scope

The Acts of the Apostles has considerabl similarity to the Book of Joshua, and runnin a parallel between the two will yield illumin tion as to the place and scope of this book.

As Joshua follows and is the continuatio of what is begun in the Pentateuch, so th Acts follows and is the continuation of wh is begun in the gospels. In the Pentateuch w see a nation in the process of formation an in Joshua we see it in action; while in th gospels we see a kingdom-church in formatio —*i.e.* the kingdoms (of heaven) movemen started but aborted and a church initiated— and in the Acts we see a church in action. T be sure there was action in both the Pentateu and the gospels, but the chief thing was fo mation; while in Joshua and the Acts, form tion having been carried on toward completio the chief thing is action. In the Old Test ment book we see a nation making for itself place and adjusting itself to the surroundin nations, and in the New Testament book w see a church making its place and adjustin itself to the world. In the Old we see Mos living again in his successor and going on fro conquering to conquer, while in the New w see Jesus living again, not in another, but himself risen from the dead, and going on fro conquering to conquer. In both there is co flict begun and carried on and the victory assured, but if in the former case the victo seems to have failed, it is because the carnal the Old has passed over to and yielded itse up in the spiritual of the New where the vi tory cannot fail, the Lord's host being led c by a heavenly Captain and strengthened b the power of an endless life.

In thus locating the place of the book, i scope has been in a measure indicated, and may be sufficient to further add that as th "former treatise" gave the *beginning*

Christ's work, the full scope of this treatise would be to narrate the continuation of that work,—planting, training, developing the Christian church in its immediate stage after the death of Christ, and how this was done would be learned from a study of the details set forth in the book itself.

Contents

The twenty-eight chapters that constitute the book naturally fall into two great parts, the first comprising the first twelve chapters; and the second the remaining sixteen chapters.

The first part groups itself around Peter as the central figure, and has for its subject the planting and extension of the Christian church among the Jews, the center of operations being at Jerusalem. The second part groups itself around Paul as the central figure, and is occupied with the planting and training of the Christian church among the Gentiles, the center of operations being changed from Jerusalem to Antioch in a Gentile country.

Such, in bold outline, are the divisions of the book, though there may be a little in either part that does not precisely conform to this statement. The contents may be further seen in the following formal

ANALYSIS

Part I. Chapters I-XII.

I. *The Church in Jerusalem,* i-vii.
1. Introduction to the Book, i. 1-3.
2. Antecedents of Founding the Church, i. 4-20.
   a. The Ascension, i. 4-14.
   b. Choosing an Apostle, i. 15-20.
3. Founding and Endowing the Church —Pentecost, ii.
   a. The Pentecostal Miracle, ii. 1-4.
   b. The different Impressions made, ii, 5-13.
   c. The Testimony of Peter, ii, 14-36.
   d. The effect produced, ii. 37-41.
   e. The Fellowship of the Primitive Church, ii. 42-47.
4. First Miracle of Healing and what came of it, iii., iv. 30.
   a. The Miracle performed, iii. 1-11.
   b. Peter's pungent Speech, iii. 12-26.
   c. Arrest of Peter and John, iv. 1-4.
   d. Their Arraignment and Defence, iv. 5-12.
   e. Their Release, iv. 13-22.
   f. The Apostles with their own People, iv. 23-30.
5. The Church Adjusting Itself to Various Questions, iv. 31—vi. 8.
   a. To Finance, iv. 31—v. 11.
   b. To the Constituted Authorities, v. 12-42.
   c. To Division of Labor—the Diaconate chosen, vi. 1-8.
6. The Arrest (vi. 9-15), Defence (vii. 1-53) and Death of Stephen (vii. 54-60).

II. *Extension of the Church among the Jews,* viii.—xii.
1. General Persecution and Scattering of the Church, viii. 1-4.
2. Philip preaches in Samaria, viii. 5-13.
3. The Visit of Peter and John to Samaria, viii. 14-25.
4. Conversion and Baptism of the Ethiopian Eunuch, viii. 26-40.
5. The Conversion and Recognition of Paul, ix.
   a. His Conviction and Change, ix. 1-9.
   b. His Baptism, ix. 10-19.
   c. His Preaching Christ endangers his Life, ix. 20-31.
   d. Peter heals a Paralytic (ix. 32-35), and raises Dorcas to Life (ix. 36-43).
6. Restrictive Limitations Removed, x.-xii.
   a. The Vision of Cornelius the Centurion, x. 1-8.
   b. Peter's Trance at Joppa, ix. 9-16.
   c. Reception of the Messengers from Cornelius, x. 17-23.
   d. Peter's Visit to and Reception by Cornelius, x. 24-33.
   e. Peter's Address in the House of Cornelius, x. 34-43.
   f. The Outpouring of the Holy Spirit and the Baptism of Cornelius, x. 44-48.
   g. Peter's Defence at Jerusalem of his conduct towards Cornelius, xi. 1-18.
   h. Further Diffusion of the Gospel and the Mission of Barnabas, xi. 19-26.
   i. The first Eleemosynary Mission in the World Instituted by Christianity—Barnabas and Saul go to Jerusalem, xi. 27-30.
   j. Martyrdom of James (xii. 1,2), Imprisonment and Release of Peter (xii. 3-19), and Death of Herod Agrippa (xii. 20-25).

Part II. Chapters XIII-XXVIII

The Church Among the Gentiles.

I. Paul's Active Ministry, or his Apostleship at Large, xiii.—xxi. 17.
1. *First Missionary Tour,* xiii.—xiv.
   a. Departure from Antioch, xiii. 1-3.

b. Cyprus—Rebuke of Elymas the Sorcerer, and the Conversion of the Deputy, Sergius Paulus, xiii. 4-12.
c. Perga—John Mark separates from the Apostolic Company, xiii. 13.
d. Pisidian Antioch—something of a Billy Sunday Campaign, xiii. 14-52.
e. Iconium—the Mission broken up, xiv. 1-5.
f. Lystra—great success (Barnabas deified as Jupiter and Paul as Mercury) and great Persecution, xiv. 6-19.
g. Derbe—a brief and quiet Mission, xiv. 20, 21.
h. Steps retraced and return to Syrian Antioch, xiv. 22-28.

2. Settlement of Questions between Christianity and Judaism, and Enunciation of the Principles of Church Government, xv.1-35.
a. The Judaizing Teachers of Antioch and the Delegation to the Jerusalem Synod, xv. 1-6.
b. Peter's Address—Salvation not by Works but by Grace, xv. 7-12.
c. James' Address, xv. 13-21.
d. The Decision of the Council, xv. 22-29.
e. Synodical Decree delivered to the Antioch Church, xv. 30-35.

3. *Second Missionary Tour,* xv. 36—xviii. 22.
a. Contention anent the Quitter, John Mark, xv. 36-39.
b. Through Syria and Cilicia, xv. 40, 41.
c. Through Asia Minor—Derbe, Lystra again, and other cities, Timothy being added to the party, xvi, 1-8.
d. The Macedonian Call—Europe entered, xvi. 9-11.
e. Phillippi—Lydia converted (xvi. 12-15); the Spirit of an obsessed Damsel exorcised (xvi. 16-18); Paul and Silas imprisoned and released and the Jailor converted (xvi. 19-40).
f. Thessalonica—insurrectionary Jews gain the upper hands though there are many Converts, xvii. 1-9.
g. Berea—nobler Bible Students, xvii. 10-14.
h. Athens—Mars Hill! xvii. 15-34.
i. Corinth—Paul works at his Trade for Self-support while Preaching (xviii. 1-4); is opposed but is assured of Divine Protection (xviii. 5-11) is arraigned but futilely, before Gallio (xviii. 12-17).
j. Paul leaves Europe and returns t Antioch, xviii. 18-22.

(NOTE. It was on this tour, and durin his eighteen months at Corinth, that he wro his Two Epistles to the Thessalonians—th first of his writings that we have.)

4. *Third Missionary Tour,* xviii. 23 t xxi 15.
a. Confirming work in Galatia an Phrygia, xviii. 23.
b. Apollos of Alexandria enters upo the scene, xviii. 24-28.
c. Paul at Ephesus meets some of Joh Baptist's Disciples, xix. 1-7.
d. Paul's Work at Ephesus, and th seven Sons of Sceva, xix. 8-20.
e. Paul's Desire to go to Rome, xi 21, 22.
f. Demetrius excites a Tumult again the Christians, xix. 23-34.
g. Speech of the Town-clerk quellin the Tumult, xix. 35-41.
h. Paul's Departure from Europe t Asia again, and his last Journe through Greece, xx. 1-6.
i. Paul's Preaching Service, and th nearly fatal Somnolence at Troa xx. 7-12.
j. The stop at Miletus (xx. 13-16) Paul's Farewell Address to th Ephesian Elders (xx. 17-35), an the Prayer at the Farewell (x 36-38.
k. The Journey from Miletus to Tyr xxi. 1-6.
l. Paul completes his Return Journe to Jerusalem, xxi. 7-16.

(NOTE. It was on this tour, during h nearly three years' residence at Ephesus, tha he wrote his Epistle to the Galatians, the Fir to Timothy, the First to the Corinthians, an the Epistle to Titus. Later at some point i Macedonia he wrote the Second to th Corinthians. While staying three months a Corinth he wrote the Epistle to the Roman (58?).

II. Paul's Passive Ministry, or H Apostleship in Bonds, xxi. 17 t xxviii. 31.

1. Paul, to Conciliate the Jewish Believers takes a Vow, xxi. 17-26.
2. The Popular Tumult therefor, xx 27-31.
3. Paul's Arrest, xxi, 32-40.

4. His speech to the Jewish Mob, xxii. 1-21.
5. He pleads his Roman Citizenship, and escapes Scourging, xxii. 22-30.
6. Paul before the Jewish Council, xxiii. 1-10.
7. A Revelation to Paul in Prison, xxiii. 1-11.
8. The Conspiracy against Paul's Life and his transfer to Cæsarea, xxiii. 12-25.
9. The Letter of Lysias to Felix (xxiii. 26-30), and the Conduct to Cæsarea (xxiii. 31-35).
10. Paul accused before Felix (xxiv. 1-9), and his Defence (xxiv. 10-21).
11. Paul's Confinement, xxiv. 22, 23.
12. Paul's Address before Felix and Drusilla, xxiv. 24-27.
13. Paul's Arraignment before Festus and his Appeal to Cæsar, xxv. 1-12.
14. Paul's Conference with Agrippa, xxv. 13-22.
15. Paul before Agrippa, xxv. 23-27.
16. Paul's Defence of Christianity before Agrippa, xxvi. 1-23.
17. Paul's Reply to Festus and his Appeal to Cæsar, xxvi. 24-32.
18. *To Rome!* Voyage as far as Fair Haven (xxvii. 1-8); sailing from Crete—a violent storm (xxvii. 9-17); Paul's Address to the People on board (xxvii. 18-26); Relief from Fear, Hunger and Over-loading (xxvii. 27-38); ultimate escape of all to Land (xxvii. 39-44); stay at Melita—deadly serpent rendered harmless (xxviii. 1-11); Journey ending in Rome (xxviii. 12-15).
19. First (xxviii. 16-22) and Second (xxviii. 23-28) Interviews with the Jews.
20. Paul's Captivity in Rome, xxviii. 30, 31.

A Study of Methods in the Planting and Training of the Christian Church

By William H. Bates, D.D., Greeley, Colorado.

IN the article on the Acts of the Apostles there were presented the authorship, title, chronology, place and scope, and the analytical contents of the book. Here we are at the beginning of things with respect to the Christian Church. The methods and means employed in its planting, development, and early training under Divine direction, are of the utmost import, having, as they do have, an unfolding and a constraining bearing upon the future history of the Church. These let us briefly, but partially, study.

The Apostles of course had the foremost place; but others had place too. The chiefest means used was Preaching. Who? how? what?

Preaching—Who?

In the persecution and dispersion consequent upon the martyrdom of Stephen, the record says that "They that were scattered abroad went everywhere preaching the Word" (viii. 4), *"except the apostles"* (viii. 1).

Here, certainly, was a multitude of preachers outside the apostolate, unofficial persons, too, evidently. This method, then, unquestionably predicates and so warrants *lay* preaching. We heard a distinguished clergyman say in an address: "It was a sad day for the Church when 'preaching' was relegated and confined to a separate and distinct class of persons."

Let us see about this.

Preaching—How?

There are six Greek verbs in the New Testament translated by the English word "preach," three of which are made up of the same simple verb but with different prepositions and are substantially the same.

The first word I name is *kērusso,* which means to herald as a public crier, to make proclamation. It is used sixty-one times, and if there is any word for official preaching it is this.

Another word is *dialegomai,* which is used thirteen times, but is translated "preach" only twice (Acts xx. 7,9). The simple verb in it, *legō,* means to speak, to say, but the prefixed preposition, *dia,* "through," gives it the meaning to say through, a process of reasoning, a dialectic, being implied. Accordingly, it is translated "reason" four times, six times "dispute," and once "speaketh" (Heb. xii. 5).

The simple verb in the three words is *angelō,* and the three prefixes are *dia* (through),

eû (good), and *kata* (against)—in the New Testament it has 72 different renderings. It is the word from which our word "angel" or "messenger" comes, and it means to "bear a message;" and the message may be public or private, official or unofficial.

The last word is *laleō,* which is used many times more than all the other words put together. This is the conversational word. In the classics it is used all the way, from ordinary conversation down to the prattle of children or twittering of birds. In the New Testament it is translated by the six words—*preach, say, speak, talk, tell,* and *utter.* Again and again it is used of the discoursing of Christ, public and private, as well as of the talk of his disciples, both men and women.

Whence we see that "preaching" may range all the way from the highest official proclamation down to the freest conversational utterance.

The preaching word used for the scattered Christians is *euanggelidzō,* bearing the good message. This is where we get our word "evangelize." Whatever limitations as to persons may be put on *kērussō* (preaching), *laleō* and *euanggelidzō* (preaching) is open to all Christians—men, women, *all.* Such is the plain teaching in the record of the Acts of the Apostles.

Preaching—What?

If the method is thus plain, no less clearly is set forth the means used.

The difference in the substance of preaching in the Gospels and in the Acts is noticeable and notable.

All through the Gospels the preaching is not respecting a Person, but a Kingdom.

Christ came "preaching the Kingdom of God" (Luke ix. 2). His disciples were commissioned to go forth and preach: "The kingdom of heaven is at hand" (Matt. x. 7). They were charged to "tell no man that Jesus was the Christ" (Matt. xvi. 20), and they were forbidden to publish the manifestation of the fact "until the Son of Man be risen from the dead" (Matt. xvii. 9). And note Jesus' own summary, Acts i. 3, where during the forty days following his resurrection he appeared to his followers "speaking of the things pertaining to the kingdom of God."

But a few days later Peter lifts up his voice, and lo! "the same day there were added unto them about three thousand souls" (Acts ii. 41) and on another occasion a little farther on the number of the men that believed was about five thousand" (Acts iv. 4). Is it said that the reason for this wonderful change in the effect of preaching is because the Holy Spirit was poured out upon the hearers? Read from the first chapter of Acts on into the second without break, and it will be seen that not upon the hearers but upon the preachers the mighty influence came. *The true reason for the change is found in the change that had come upon the substance of the preaching.*

Peter preached—what? Not the Kingdom but the Person!

Here are some of the expressions from the Acts: "They ceased not to teach and preach Jesus Christ" (v. 42); "he preached Jesus unto them" (viii. 5); "he preached Christ in the synagogues" (ix. 20); they "spake unto the Grecians preaching the Lord Jesus" (xi. 20); "he preached unto them Jesus and the resurrection" (xvii. 18).

Christ was not preached before he suffered; after he was glorified he was preached.

The author of "Ecce Homo" somewhere says that in the career of Socrates his teaching was the main thing, his death an accident, but in the career of Jesus his death was the main thing, his teaching an accident.

Most true. It is not Christ's didactics but his pathics, not his teaching but his suffering—his being "lifted up"—that will draw all men unto him (John xii. 32), and so build up the individual church and extend the church at large.

Very many preachers now, it is true, get their texts, or pretexts rather, from the Bible, but they get their sermons from everywhere under heaven they can, preaching to "the times," exploiting almost any subject except the gospel of salvation. The means—preaching Christ—is as much needed now, and will now be as efficacious, as back in the apostolic days.

Back—everybody—to the Divine method and means.

* * *

The peril of the present time is a Bible with its divineness struck out; a theology with sin denied or minimized or apologized for; the cross reduced to an object lesson; culture substituted for the work of the Holy Spirit; saintship made a matter chiefly of self-development; retribution a figure of speech, and the pit of corruption either filled up or spanned with a bow of hope.—*Dr. E. L. House.*

* * *

One-half of the misery of human life comes from the imagination, and half of the other half may be overcome by a strong will, and the whole of it by faith.

Wisdom in a Nutshell

Quotations from many Writers concerning Religious Life, Revised, Selected and Arranged

By Lawrence Keister, D.D., Scottdale, Pa.

A Vision and a Prayer

Onward storms my strong-limbed race,
And pause, for time is nigh,
Long on earth will men have place,
Not much longer I.

Thousand summers kiss the lea,
Only one the sheaf;
Thousand springs may deck the tree,
Only one the leaf;
One, but one, and that one brief.
—Mrs. Browning.

So teach us to number our days
That we may get us a heart of wisdom.
—Moses.

Group I. Personal Religion

THIS is the Christian faith, that there is in the world today the same Christ who was in the world eighteen hundred and more years ago, and that men may go to him and receive his life and the inspiration of his presence and the guidance of his wisdom just exactly as they did then.—*Bishop Brooks.*

What is a Christian? Everywhere the man who, so far as he comprehends Jesus Christ, so far as he can get any knowledge of him, is his servant, the man who makes Christ a teacher of his intelligence and the guide of his soul, the man who obeys Christ as far as he has been able to understand him.—*Bishop Brooks.*

It was the purpose of Jesus that men should be brought more and more to ground their faith, not upon signs or miracles or the impressions made by his visible presence, but upon what he *taught* and *was*.—*Prof. George Barker Stevens.*

The primary object of Christian faith, as of all faith, is a Person.—*Prin. John Tulloch.*

Dead is the religion which does not aim at these two things, personal purity and active charity.—*Thomas Guthrie, D.D.*

There is a royalty of behavior as well as a royalty of descent.—*Joseph Parker, D.D.*

There are few things more beautiful than the calm and resolute progress of an earnest spirit.—*Principal Tulloch.*

As nothing from without can defile a man, so nothing from without can adorn him.—*Henry Alford, D.D.*

In the making of men we must take into account the entire man in the whole range of his interests, and must see that the personal factor is of supreme importance.—*Pres. Henry C. King.*

If man is man and God is God, to live without prayer is not merely an awful thing; it is an infinitely foolish thing.—*Bp. Brooks.*

Do you not see that a religion which leads to God must come from God?—*Prin. Tulloch.*

There can be as genuine idolatry with words and phrases as with wood and stone images. God is a spirit, and they that worship him must worship him in spirit and in truth.—*Prof. Borden P. Bowne.*

If a man regards himself as accountable only to dumb images, even though they may be regarded as symbols of deity, he soon loses his touch with a personal God.—*James S. Dennis, D.D.*

Men who do not act with the thought of God, cease to know him, and forget that he knows them.—*E. B. Pusey, D.D.*

All idolatry is self-will, first choosing a god, and then enslaved to it.—*E. B. Pusey, D.D.*

The way in which a man thinks of God and the world, and their relation to one another, is decisive for the whole tendency of his thought, and even in the questions of purely natural life.—*Luthardt.*

St. Paul proclaims that the deepest principle in the heart of man is faith; St. John that the essential attribute of God is Love. . . . God's love is his self-communication to man; man's love is a holy self-consecration to God. —*Philip Schaff, D.D.*

The only tenable conception of revelation or inspiration is that of a transaction between persons.—*Prof. George T. Ladd.*

Religion and morals converge in man. . . . Neither religion nor morality have any meaning apart from the idea of personality.—*Bishop Carpenter.*

Nothing but the preparation for Christ's coming can explain the events before the incarnation, and nothing but a movement toward the final triumph of his kingdom can explain the history since he came.—*J. H. Seelye, D.D.*

The believer sees in the cross of Christ the fulfilment of all prophecy as well as the consummation of all history; he sees in it the explanation of the mystery of birth, and the conquest over the mystery of the grave. In that life he finds a perfect example; in that death an infinite redemption.—*F. W. Farrar, D.D.*

In the Person of Jesus the point of union between man and God has been found.—*G. Campbell Morgan, D.D.*

Jesus never indicates as his life task to discern God's will, but only that he is to do it. At every moment he is perfectly conscious of the divine will; this certitude is given by the Spirit which equipped him for the fulfilment of his vocation. Jno. 6:38; Luke 13:33.—*Dr. Bernhard Weiss.*

It is a forgotten truth that the manhood of Jesus was from first to last dependent on the Holy Ghost. We are in the habit of attributing the wisdom and grace of his words, his supernatural knowledge of even the thoughts of men, and the miracles he performed, to his divine nature. But in the Gospels they are constantly attributed to the Holy Ghost.—*—James Stalker, D.D.*

The humanity of the Eternal Son required the assistance of the Divine Spirit.—*G. T. Stokes, D.D.*

The emancipation from place in worship was achieved by Christ. The association of worship with his person completely dissociated it from place and it became possible to approach God anywhere, provided he was approached through him.—*Principal Fairbairn.*

They are never far from home who take God with them, for he is himself their dwelling-place.—*William M. Taylor, D.D.*

Duty to the Christian means the same as God's will.—*Bishop Martensen.*

Prophetic activity is most intimately connected, not with pure thought, but with moral action.—*Prof. Ladd.*

A truly religious man will always be an educated man, though he may happen to possess little "culture." Certainly the want of education is least felt where there is a genuine religious life, so complete in itself as to be capable of transfiguring the whole personality.—*Profs. Harnack and Herrmann.*

The main point to remember is that the New Testament regards man as open to God on the spiritual side of his nature.—*M. Scott Fletcher, M.A.*

We are living persons, and are in direct communion with a personal God, who hears our voice, reads our heart, helps our need.—*Newman Hall.*

As a spirit, man is fitted to live a life which reaches beyond the things of sense and time; he can call God Father, and can himself be called a child of God.—*Professor Ladd.*

II. Christian Faith

Faith in a living Christ is a living faith.—*James M. Campbell, D.D.*

Faith is something extremely simple, God says: I give thee; the heart answers: I accept; such is faith.—*F. Godet, D.D.*

Great imagination may make a great poet; great logical powers, a great philosopher; a great faculty of observation, a great scientist; *but nothing makes a great man but great faith.—Charles F. Deems, D.D.*

A being which cannot know itself, cannot know God; if it does not possess itself, it cannot surrender itself to God.—*Dr. Julius Muller.*

Human freedom before the moral personality of God is the door by which the Divine Spirit wills to enter the soul of man. Man, then, becomes recipient of the divine self-revelation only by the highest exercise of his own activity.—*Professor Ladd.*

It must be said that the successful preachers and leaders of men have always been psychologists, whether consciously or not.—*President W. H. P. Faunce.*

Spirituality is the power to pass beneath forms and formulas and materials, and perceive the spirit which animates them and gives them significance.—*Pres. W. H. P. Faunce.*

When the Lord Jesus now makes us partakers of his life, it is not the life that he had before his death, but the resurrection life that he won through death.—*Rev. Andrew Murray.*

There is no Christ except the present Christ for every man, unto whom all the power of the historic Christ is always appearing, and who is great with all the sweet solemnity that comes from the knowledge of what in the future he is to be to the world and to the soul.—*Bishop Brooks.*

The moral ideal becomes truly influential on the personal spirit only by its being the actual will of a personal God. Ps. 19:8.—*Dr. Adolf Wuttke.*

To be a spirit, implies in itself the dominating of the unspiritual, the entering into harmony with all that is spiritual.—*Dr. Adolf Wuttke.*

Intuition means insight into reality, and experience means reality as felt.—*Charles Gore, D.D.*

"God is not the God of the dead, but of the living." To him who has an eternal value for God an eternal existence is assured.—*Dr. G. F. Oehler.*

God names Himself, not according to what he is for himself, but to what he is for man. Wherever he is known and experienced in personal presence there his name is.—*Dr. G. F. Oehler.*

Truth, of course, exists for all; it is self-communicative; it makes itself accessible like a lover. But all do not requite this love by a love for truth; some are not yet susceptible, and must first become so before truth can become evident to them.—*Dr. J. A. Dorner.*

There is but one birth into the new life as into the old, and hence but one baptism. But we must grow through every stage, hence the Holy Supper is to be repeated.—*Dr. J. A. Dorner.*

Do we know that grand as conversion to Christ is, there is something beyond conversion?—*David Gregg, D.D.*

We believe in Christ as the security not merely of our reconciliation, but also of the perfecting of our personality.—*Dr. I. A. Dorner.*

It is this relative, not absolute, perfection, the perfection of love, which casts out fear and makes service a delight. This is what is meant by the perfection of the believer in this life, the perfection of love.—*Bishop Eugene R. Hendrix.*

Believers must grow into adult Christians, or they will remain children and become the prey of bad men and the victims of foolish beliefs.—*Bishop Eugene R. Hendrix.*

A great life is the meeting-place of the seen and unseen, revealing the world's unity.—*Unknown.*

The Christian is not conscious of the Holy Spirit, but he is conscious of the presence of Christ, revealed to him by the Holy Spirit.—*James M. Campbell, D.D.*

It is very necessary for us to remember that we have no right to expect that God will keep his promises unless we keep his commandments.—*Prof. William Arnold Stevens.*

The Old Testament teaches men to seek the Lord while he is near; the New Testament teaches them to seek him because he is near.—*James M. Campbell, D.D.*

And be assured that all who spend their days in faith and prayer shall end their days in peace and comfort.—*J. Mason.*

This is the experience of all the good—choose the best, and God will confirm you in the best.—*David Gregg, D.D.*

The one and only prescription for perpetual youth is the life of faith.—*J. Brierley.*

There is something better than perfomance, and that is character; there is something more important than quantity of output, and that is quality.—*J. Brierley.*

"Go and do likewise." It is not a question of strength—it is a question of faith.—*Monod.*

Fellowship with Christ must antedate service for Christ.—*Donald Sage Mackay, D.D.*

Note what we have to do—to bear witness; not to argue, not to adorn, but simply attest. —*Alexander Maclaren, D.D.*

No man that believes with all his heart can help speaking. You silent Christians are so, because you do not more than half grasp the truth that you say you hold.—*Alexander Maclaren, D.D.*

If God's truth is to succeed it must incarnate itself; if God's cause is to win a victory it must embody itself in a person.—*David Gregg, D.D.*

Spiritual truth is not known until it is obeyed. —*Prof. J. Ritchie Smith.*

III. Spiritual Values

Those who are in communion with God live, those who are not are dead.—*Henry Drummond.*

What history testifies to is, first the partial, and then the total eclipse of virtue that always follows the abandonment of belief in a personal God.—*Henry Drummond.*

Thousands admire Christ who never become Christians.—*Henry Drummond.*

It is the failure to understand the dynamics of Christianity that has most seriously and most pitifully hindered its growth both in the individual and in the race.—*HenryDrummond*

The gospel is a *three*-fold message of *forgiveness* through our Lord, of personal *holiness* through the renewing and ever gracious help of the Spirit, of *blessedness* amid all earthly changes, for those who love and serve God.—*Joseph Angus, D.D.*

The gospel is a law, inasmuch as it prescribes a particular form of character and course of conduct with authority and sanctions; and it is a law of liberty, inasmuch as the only adequate obedience to it is one which is perfectly free, voluntary and cheerful.—*R. A. Hallam, D.D.*

The spirit of the world asks *first,* "Is it safe?" *secondly,* "Is it true?" The spirit of the prophets asks *first,* "Is it true?" *secondly,* "Is it safe?"—*Quoted by Dean Stanley.*

In matters of faith and the Spirit nothing fails like duplicity and make-believe; nothing is so necessary to success as integrity and conviction of mind.—*Principal Fairbairn.*

It may be said in general that the English Sunday is the foundation of English freedom. —*Dr. J. A. Dorner.*

Satan keeps no Sabbath,—he takes no rest and gives none.—*Dr. Guthrie.*

St. James condemns the double-souled man not merely because this temper tends to prevent decisive action, but because it destroys the meaning of prayer; it is a lack of complete sincerity of allegiance—a real sign of detachment from God.—*Thomas B. Strong, M.A.*

Men find that the reward of double-mindedness is the most absolute perdition, that both Christ and the world, to be made anything of, require the whole man, and that he who tries to get the good of both gets the good of neither.—*Professor Marcus Dods.*

Freedom is the power to become—to form one's own character—out of self.—*Dr. Julius Muller.*

The will is the rudder of the soul, and turneth it whithersoever it listeth; and when that will chooses to give in and give up to Christ that man becomes a Christian.—*William M. Taylor, D.D.*

It matters not which commandment we break; all breaking of his commandments is a preference of our own will to his, of the creature to the Creator, of things earthly to heavenly.—*E. B. Pusey, D.D.*

To a large extent every one must be alone in life—forming his own views of things; working out his own idea of life, conquering his own sins, and schooling his own heart.—*Professor Dods.*

What is Christianity? It is God's way of getting hold of us, of attaching us to what is good, of making us holy, perfect men. And the method He uses is the presentation of goodness in personal form.—*Prof. Dods.*

Nothing is more pitiable than the restlessness one sees in some people; how they can find nothing in themselves, but are ever going from place to place, from entertainment to entertainment, from friend to friend, seeking something to give them rest, and finding nothing, because they seek it without and not within.—*Professor Dods.*

That which has made the cross the most significant of earthly symbols, and which has invested it with so wonderful a power to subdue and purify the heart, is not the fact that it involved the keenest physical pain, but that it exhibits Christ's perfect and complete identification with sinful men.—*Professor Dods.*

We speak of worldliness as fatal to the spirit, because worldliness means preference for what is external and present to what is inward and both present and future. Worldliness means attachment to things as they are—to the ways of society, to the excitements, the pleasures, the profits, of the present.—*Professor Dods.*

If freedom be the highest assertion of the *ego* or self, and if sin be in its essence selfishness, what else must sin be but an abuse of freedom?—*Dr. Julius Muller.*

Christianity does not mean religious services, churches, creeds, Bibles, books, equipment of any kind; it means the Spirit of Christ.—*Professor Dods.*

Separation from God must be separation of the will, separation accomplished by the soul itself.—*Professor Dods.*

Where Christ is, there is the church.—*Pressense.*

Evil is the inscrutable mystery of the world; it ever remains, in its inmost depth, impenetrable darkness.—*Dr. Julius Muller.*

No sphere of life presents its normal order or true form undisturbed; as sin cleaves to the will so error cleaves to the mind, impurity to the imagination, misery to the feelings, pain and sickness to the corporeal nature.—*Dr. Julius Muller.*

There are but four attitudes possible in any being toward sin,—ignorance, indifference, consent, condemnation.—*Charles Cuthbert Hall, D.D.*

For the physical universe, prophecy announces a universal conflagration (2 Pet. 3:10); and for the moral universe, a universal judgment.—*Bishop Martensen.*

One wife I cannot be divorced from—that is my conscience.—*Joseph Cook.*

To save a ship from sinking we must find the leak.—*Dr. Guthrie.*

Pride is the basest and most glaring form that selfishness can assume. . . Falsehood is the timidity, and hatred the daring of selfishness.—*Dr. Julius Muller.*

Pride, the most subtle of sins, has very many forms, and one of them is the love of finding fault; that is, the love of assuming an attitude of superiority, not only towards other persons, but towards the law of charity and him who is the Author of it.—*A. Plummer, D.D.*

The natural foe of life is death, and its spiritual foe is sin.—*Bishop Martensen.*

Repentance is the life- and death- struggle of the soul, in which the sinner slays not only particular sinful habits, but all his previous sinful life.—*Bishop Martensen.*

Nor is there freedom for us till the Holy Spirit sets us free, and, by the lightning force of truth, breaks the chains that bind us to sin.—*Dr. Guthrie.*

The Scriptures teach us to pray, and pray earnestly, to be saved, good, wise, holy, kind, lovers of God and man; but nowhere to be rich—and a man should never try to be what he cannot pray to be.—*Dr. Guthrie.*

We are to love ourselves *because* God loves us. And further, we are to love ourselves *as* God loves us and *as* he would have us be.—*Dr. J. A. Dorner.*

It is the duty of man to have property, and he who renounces it renounces important ethical functions. Acquisition of property is a duty (2 Thes. 3:12; Eph. 4:28) but only as a mediate, not as an absolute aim.—*Dr. J. A. Dorner.*

It is irreligious for a mature mind to succumb to death only with reluctance. For then the last moment of life becomes a confession of bondage, of a separation of our will from the will of God.—*Dr. J. A. Dorner.*

United to Christ we are united to God, and therefore the Christian conscience is always in the presence of God and is manifest to him. —*Dr. J. A. Dorner.*

This pitiful gospel of physical comfort as the be-all and the end-all of existence makes an end to all high endeavor and to all noble tasks and can only result in the selfishness which makes all life mean and sordid. It empties the world of God, and empties life of all moral meaning. This creed of practical materialism was menacing us all and will menace us again. The old temptation will remain which puts all our ideals in terms of money or money's worth. But it is the basal truth of the Bible, and it is the lesson of all history, that man cannot live by bread alone; that victuals will not keep life on the earth. Thought, ideas, duty, sacrifice, love, aspiration, elevation of soul, religion, faith,—are these only words if they have no material values? They are the life of all that lives.—*Hugh Black, D.D.*

God will not refuse the poor offerings of the poor; but he will not accept the poor offerings of the rich.—*Bishop John Medley.*

Cheerfulness, be it remembered, is a temper of the soul, and not dependent on external conditions.—*Theodore L. Cuyler, D.D.*

Concentration is the secret of strength. An ungodly world will never be converted by men and women who are barely gasping for life themselves.—*Theodore L. Cuyler, D.D.*

We must win and bring the perfect offering of ourselves before we can rightly do God's work.—*Bishop Westcott.*

Conscience is the divine bond which unites the created spirit with its original.—*Dr. Julius Muller.*

Rational living must often begin with a declaration of independence—a persistent lessening of one's pretensions—a steadfast refusal to undertake to do more than one can do without strain.—*President King.*

There is positive injury in clear insights that are not obeyed; the whole character is cankered by this persistent failure to live according to one's best light, and becomes hollow and hypocritical.—*President King.*

The appropriate sphere of chastisement is within the range of fellowship with God, that of punishment lies beyond it.—*Dr. Julius Muller.*

Mental culture does not eradicate a single tendency of moral depravity, it only veils and refines them all; and so far from redeeming the man, if it be not sanctified by a higher principle, it really confirms within him the dominion of sin.—*Dr. Julius Muller.*

There is no basis for purified social ethics except the transformed individual character. —*James S. Dennis, D.D.*

Nothing is more characteristic of Jesus' method than his indifference to the many—his devotion to the single soul.—*John Watson, D.D.*

Spiritual greatness wears a kingly crown which compels reverence. — *Cunningham Geikie, D.D.*

One of the greatest weaknesses of public life today, in politics as in religion, is the slavery of men to outward position and to popular applause.—*J. Brierley, B.A.*

Morality requires of the individual the universal realization of its demands; it does not suffer any partition of duty, whereby a person may compensate for the omission of one virtue by practising another.—*Dr. Julius Muller.*

Various are the devices by which men have sought to evade the burden of self-determination: the lot, the oracle, supposed providences, the merest turn of a coin, or opening of a book, anything which will give them a pretext for trusting some other impulse than that of their own reason.—*Professor Dods.*

This, then, was Luther's first position regarding Scripture; this was the fundamental position on which Protestantism is reared, viz.: that through Scripture God himself so speaks to the soul that the man is convinced without the intervention of any other proof or authority that this is the Word of God.—*Prof. Dods.*

IV. New Life

The New Testament makes its aim to form conscious, new and free personalities, morally responsible each on his own account.—*Dr. J. A. Dorner.*

True culture consists in an enlargement of our mental horizon beyond the narrow individual interests of person, position, family, city or country; it is openness of mind to the ideas of humanity and its highest interests.—*Dr. J. A. Dorner.*

Everything will alike belong to the kingdom of God which can be a form of the life of love. —*Dr. J. A. Dorner.*

Past and present history form one whole. The kingdom of God is come, but it is also to come.—*Dr. J. A. Dorner.*

The Holy Spirit is the substance of the new kingdom.—*Kahnis.*

The great secret of all living is the *persistent staying in the presence of the best*—the great facts, the great truths, the great personalities, the one great Person, Christ.—*Prsident King.*

We can never speak in general. We can never act in general. We can never be good in general. It is all in particulars. We have no way of expressing a general principle, but by putting it into some definite concrete individual action.—*President King.*

Ultimately, we have nothing to give others but ourselves. There is, thus, no cheap way in which a man may count profoundly for good.—*President King.*

"It is more *blessed* to give than to receive;" that is, it is more Divine, more God-like. God who receives so little gives all. The very law of his life is self-impartation.—*Samuel Cox.*

Life is by no means as easy as some energetic people imagine. The great point is to begin not among the trifling details of the fringe but at the centre. Settle the main issues and live for these—to do the will of God, and to make the most of your life and powers. Plan your life on a sufficiently large scale, and with a clear insight of the commanding objects for which you are to live. As to detail, it is best left to settle itself. . . To those who will dare to take and abide by this way, strange guidance comes.—*John Kelman, D.D.*

The way of preferment is never permanently closed against any man.—*Wm. M. Taylor, D.D.*

Let no enemy from without be feared; conquer thine own self, and the whole world is conquered.—*Augustine.*

Here, then, is the door open to the highest greatness. There is not a greater thing on earth than man; there is not a greater man than the man that has learnt purity, gentleness, and love.—*Bishop Boyd Carpenter.*

Not *where* I am, but *what* I am, and still more what I am becoming, is the thing! Not what I do but how I am doing it! Not high or low in earthly place and estimate, but high or low in purpose, tone, and temper.—*Alexander Raleigh, D.D.*

The characteristic features of the new life are sanctification and service.—*Prof. J. Ritchie Smith.*

Kant was right when he said that "the only good thing in the universe is a good will."—*President Faunce.*

The wisest sayings remain powerless until they are incarnate in a living person. It is the life which is the light of men.—*Philip Schaff, D.D.*

The secret of great revivals is that a single soul filled with the Divine consciousness will communicate itself to innumerable other souls, the while suffering no diminution of its own store of energy.—*J. Brierley.*

The gift of grace, whatever it may be, is not given to men as isolated individuals, but as citizens of a sacred commonwealth.—*A. B. Bruce, D.D.*

A carnal mind is that which estimates men and things only in relation to self and selfish interests; a spiritual mind is that which estimates men and things, including itself, in their relations to the supreme unity, which is no other than God.—*Canon Fremantle.*

Nothing can be more fatal to mankind or to religion itself than to call one set of things or persons religious and another secular, when Christ has redeemed the whole.—*Canon Fremantle.*

Jesus told His disciples that true greatness did not mean dominance, but service.—*James Denney, D.D.*

God has begun to save every human soul.—*Daniel Steele, D.D.*

The work of the Divine Spirit is chiefly, if not wholly, comprised in a rectification of the will.—*Daniel Steele, D.D.*

Uninterrupted joyful communion of the Holy Ghost is Christian perfection.—*Daniel Steele, D.D.*

"Christian perfection" is obedience to God by men on earth similar to that of angels in heaven.—*Newman Hall.*

The Comforter is called the Holy Spirit, or the Spirit of Holiness, not because he is holier than the other persons of the God-head, but because it is his official function to make men holy, negatively in justification, positively in sanctification.—*David J. Burrell, D.D.*

We are slow to learn that, as we receive justification, so we must receive sanctification, from the hands of God as his free gift.—*F. B. Meyer, D.D.*

The Christian has come to believe that order in the universe is ultimately based on love, and this is his distinction from other men. He does not really differ from them because he lives by faith, but because he lives by the particular faith that "God is love."—*J. R. Illingworth, D.D.*

Self is the only prison that can ever bind the soul;
Love is the only angel who can bid the gates unroll;
And when he comes to call thee, arise and follow fast;
His way may lie through darkness, but it leads to life at last.
—*Henry Van Dyke, D.D.*

The widow's mite is more to our Lord than the large gifts of the wealthy, because it is the offering of a devoted spirit. How blessed to serve a Master who is utterly superior to the vulgar worship of success and quantity!—*A. B. Bruce, D.D.*

A great will, a great intellect, a great moral force turned outward upon mankind, and never inward upon self, is a travesty on true greatness.—*David Gregg, D.D.*

Under the influence of the Holy Spirit the whole notion of morality has been moved inwards.—*Thomas B. Strong, M.A.*

The Christian has access to the fountain of a higher spiritual vitality than that which is open to other men, a vitality which is not of an external kind, either physical or psychical, but is inward and spiritual (Rom. 12:11; 2 Tim. 1:6; Col. 1:11). From this fountain there flow to him quickening influences, that affect the soul, nay, even the body.—*Dr. J. A. Dorner.*

The clearer our character, the clearer our vision of God; the purer our heart and hands, the fuller and happier the enjoyment of communion and fellowship with him.—*Hugh MacMillan, D.D.*

It is no good sign for a man's conscience or for his spirituality, when he shuns solitude, whether it be that he is afraid of his own thoughts, or because he finds self-contemplation to be a weariness and a duty which he has not strength to discharge.—*Dr. I. A. Dorner.*

While a Christian man is "a Lord of all things through faith," he is also "a Servant of all through love."—*Dr. J. A. Dorner.*

An idle Christian is a contradiction in terms. All true followers of Jesus are of the working-class.—*Dr. Guthrie.*

The Christian loves another just as he loves himself; he loves himself in the other, and the other in himself.—*Dr. J. A. Dorner.*

All individual forms of good are subordinate to the good of being a child of God; if any other good takes the highest place in the heart then idolatry arises.—*Dr. J. A. Dorner.*

When shall we learn that with all true men it is not what they intend to do, but it is what the qualities of their natures bind them to do, that determines their career.—*Bishop Brooks.*

When Jesus spoke of a resurrection (Mark 12:26) he had in view the re-establishment of an organ for the soul, not thinking of a re-entrance into earthly life, but of exaltation into that celestial existence enjoyed by the angels in perfect communion with God. He therefore did not think of the resurrection as a rehabilitation of this earthly body, but as a transformation into a higher corporeality qualified for celestial existence. Phil. 3:21.—*Dr. Bernhard Weiss.*

V. God Manifest

There always have been, and always will be, sense-bound souls to whom a physical presence alone is a real presence, and to whom the presence of a spiritual Christ is shadowy and intangible.—*James M. Campbell, D.D.*

The biblical conception of spirit is foreign to Hellenism, and first came into the world with Christianity.—*Prof. Ladd.*

There is in all men who command the ears of other men a sense of something behind them —some call it truth, some call it God—for which, for whom they speak.—*Bp. Brooks.*

The discord produced by evil cannot be truly removed by any science, by any speculation, but only by Redemption. Originating in a deed, it can by a deed only be done away.—*Dr. Julius Muller.*

Christ is the end of the law, inasmuch as he perfects it. And he perfects the law through his being the will of God unveiled and fulfilled. Thus he is, in his own person, the perfect law of life and faith, permanently incorporated with humanity; he is the conscience of mankind.—*Dr. J. A. Dorner.*

God is seen to be that without which our ideals collapse or are made unattainable, and the springs of action are broken. Hence the existence of God is affirmed not on speculative or theoretical grounds, but because of the needs of practical life.—*Professor Borden P. Browne.*

The existence of the world in God means simply its continuous dependence on him.—*Professor Borden P. Browne.*

God is within all things, but is shut up in nothing; outside of all things, but excluded from nothing; beneath all things, but not depressed under anything; above all things but not lifted up out of the reach of anything.—*Augustine.*

We can do nothing without trusting the laws of nature, that the sun will rise tomorrow, and the seasons return in their due course, and things continue to behave in the future as we have known them to do in the past. But this means, not that we have a separate trust of detail by detail, but a general belief that the universe is a rationally ordered whole, and this, for the majority of thinkers in all ages, has implied, without more ado, that it is ruled by a universal reason and mind.—*J. R. Illingworth, D.D.*

What is the image of God in man? Knowledge, righteousness, holiness, goodness, truth, justice, love. These are the communicable attributes of God, and they make men and women godlike in character, in personality, in life.—*David Gregg, D.D.*

He is no living Christian whom you ever find walking according to the course of this world.—*Dr. Guthrie.*

Hearing is an art, listening is not possible except to the attentive soul. Who listens well? Few men. What happens to him who listens well? He hears the Spirit's music.—*Joseph Parker, D.D.*

A voice from heaven does not mean a voice from the clouds, but a voice from God.—*Jas. Denney, D.D.*

The Spirit of God in Christ speaks to the Spirit of God in man.—*George Steven, M.A.*

Heathenism acknowledges the supremacy of nature over the spirit by deifying the former and secularizing the latter; it has as many gods as it has goods.—*Dr. J. A. Dorner.*

God, regarded and known as revealing and communicating himself in history, is Spirit. The fundamental idea of a Holy and Divine Spirit is that of an energy, a personal and self-communicating energy.—*Professor Ladd.*

To deny that God is now speaking to his world is the first step toward denial that he he has ever spoken.—*President Faunce.*

The awakening of the spiritual element in any man is just his coming to know, and acting on the knowledge, that he is a child of God.—*Bishop Brooks.*

This shows how far the equality reaches between the king and the poor man, if in the things the greatest we all of us are fellows. No one hath aught more than another; neither the rich more than the poor; master than servant; ruler than subject; philosopher than barbarian; scholar than unlearned. For to all He hath given one nobility, having vouchsafed to be called Father of all alike.—*Chrysostom.*

Whoever has the power to deny himself, and in genuine self-surrender to live for others, he has it from God, and he lives in God, however undeveloped his knowledge of God may be.—*Dr. Julius Muller.*

Do you give thanks for this, or that?
No, God be thanked,
I am not grateful
In that cold, calculating way, with blessings ranked
As one, two, three and four—that would be hateful!

I only know that every day brings good above
My poor deserving;
I only feel that on the road of life true love
Is leading me along and never swerving.
—*Henry Van Dyke, D.D.*

None but believers saw the Risen Christ during the forty days; none but believers see Christ in the great changes of human affairs.—*Bishop Westcott.*

History derives a new meaning when we think of it as issuing in the Incarnation.—*W. Sanday, D.D.*

Christianity is not so much the advent of a better doctrine as of a perfect character.—*Horace Bushnell.*

The whole mass of suffering for righteousness' sake, which has been since the world began and will be to its close, is "the sufferings of the Christ;" all who have any part in it are partners with him in the pain, and will be partners also in the glory which is to be revealed.—*James Denney, D.D.*

The Lord reveals himself to his industrious servants.—*Joseph Parker, D.D.*

The strongest argument for the truth of Christianity is the man filled with the Spirit of Christ. The best means of bringing back the world to the belief in miracles is to exhibit the miracle of regeneration and its power in our own life. The best proof of Christ's resurrection is a living Church, which is itself walking in new life, and drawing life from him who overcame death.—*Theodore Christleib, D.D.*

The human intellect could not live unless embosomed by a universe which was in its constitution and contents as rational as itself. —*Principal Fairbairn.*

The heavens declare the glory of God; And the firmament showeth his handiwork.—*David*

Happiness, like manna, is to be gathered in the grains and enjoyed every day; it will not keep; it cannot be accumulated; nor need we go out of ourselves to gather it, since it has rained down from heaven, at our very doors, or rather within them.—*Unknown.*

If God is life's water he is also life's wine, the secret of true vivacity, the secret of vital exhileration, the secret of the buoyancy that can meet all the visible paths of life, and even the invisible path of death, with radiant confidence and cheer.—*Dr. J. H. Jowett.*

Truths are first clouds, then rain, and then harvests and food. Thus the philosophy of one age is the common sense of the next.—*Henry Ward Beecher.*

The more you become like God's Son, the more you will understand how God can stoop to call himself your Father, and the more you will understand what a Father, what a perfect Father, God is.—*Charles Kingsley.*

VI. Limitation

It is not the denial of God that ails our generation, it is the slow fading of the vivid sense of God out of men's lives. They do not deny him, they forget him. They grant the theistic argument, but live an atheistic life.—*President Faunce.*

God's will limits itself out of love, which is the spring of all true self-limitation and self-denial.—*Dr. Julius Muller.*

The secret reason why the intellect does not assent to the truth is, because the will refuses to obey.—*Dr. Steele.*

Sin against God is merely the expression of lack of love to God, and sin against man of lack of love to man.—*James Stalker, D.D.*

If conscience smite thee once, it is admonition; if twice, it is condemnation.—*Cecil.*

Our privileges become our judgments.—*Joseph Parker, D.D.*

A wretched and hypocritical philanthropy has stalked forth, a philanthropy born in a dream, bred in a novel, and living only in profession.—*President Timothy Dwight.*

While nine-tenths of our modern fiction is anemic and flaccid the other one-tenth is the vehicle of our most intense reforming passion. —*President Faunce.*

There is not a great novelist now writing who is a safe and satisfactory interpreter of the Christian faith.—*Chas. E. Jefferson, D.D.*

The average novel which we read is a kind of intellectual opiate when we are tired.—*Henry S. Nash, D.D.*

Fatalism broods over modern fiction and the modern drama like a huge, shapeless spectre; and its influence is felt in all the judgments and conceptions and unspoken but clearly revealed sentiments of a society which finds its chief intellectual pabulum in novels and plays.—*Henry Van Dyke, D.D.*

He needs a long spoon who sups with the devil.—*F. B. Meyer, D.D.*

An idol is whatever is loved more than God, whatever is depended upon for happiness and help independent of God.—*Hugh MacMillan, D.D.*

The man who is wholly and exclusively self-made is very poorly made.—*David Gregg, D.D.*

It is a remarkable circumstance that whenever man cultivates Nature, and then abandons her to her own unaided energies, the result is far worse than if he had never attempted to improve her at all.—*Hugh MacMillan, D.D.*

Sin is alienation from God by choice.—*G. Campbell Morgan, D.D.*

We can outdo Judas in sin. We cannot sell the body of Jesus but we can grieve the Spirit.—*Joseph Parker, D.D.*

Our prayers are sometimes only an attempt to obtain God's benefits at special rates, or to evade payment altogether.—*Charles H. Parkhurst, D.D.*

Dives let Lazarus lie at his gate. Why? Because he had no true belief in the unseen.—*Canon Liddon.*

They are slaves who dare not be In the right with two or three.—*Jas. Russell Lowell.*

If your conscience is clear and your resolution firm, you can think freely and act boldly. —*Canon Fremantle.*

As sin is not a succession of separate evil acts, but an evil principle of action, so holiness is a state of being, and not the adopting of certain maxims or the performance of certain deeds.—*Hugh MacMillan, D.D.*

False views are always the penalty of a false life.—*David Gregg, D.D.*

It is growing clearer that many doctrines of Christian men are not lasting, but that every word of Jesus is eternal.—*John Watson, D.D.*

One part of the Old Testament is Christian in spirit and intention,—that is justified and remains, receiving new life from Jesus. One part is less than Christian—that is abrogated and disappears—replaced by Jesus. —*John Watson, D.D.*

The majority of Christians are living on the other side of Pentecost.—*F.B.Meyer,D.D.*

The communion table is but occasionally spread, and the doors of the church may be thrown open only once a week; but the pages of the Bible are always open, and the gates of prayer, like those of heaven, are never shut.—*Dr. Guthrie.*

God's help does not, for the most part, come miraculously or obviously. It steals as gradually into our life as the grass of spring clothes the hills with fresh and verdant robes. —*F. B. Meyer, D.D.*

There is no church without fire and power and there is neither fire nor power without the Holy Spirit.—*Charles E. Jefferson, D.D.*

The "sin against the Holy Ghost" is refusing to be led.—*David J. Burrell, D.D.*

The love that is worthy of a holy God must pay deference to the holy law.—*David J. Burrell, D.D.*

One evil tolerated in a church will soon generate many others.—*Wm. M. Taylor, D.D.*

A man's first battle is with himself; and only when he has conquered on that field is he competent to lead others in their warfare. —*William M. Taylor, D.D.*

The sin which man serves may be incorporated in many forms; the world, which is sin generalized; the devil, which is sin personalized; the wolves that harass and devour the flock, which is sin symbolized.—*Professor Fairbairn.*

Let no one suppose that a united Christendom can ever be realized by suppressing all differences of opinion, or all social distinctions. —*W. T. Moore, LL.D.*

It is impossible for one who does not love to be truly humble. Rom. 5:5.—*Thomas B. Strong, M.A.*

Humility is the secret of true *power;* for in the kingdom of God no one can accomplish so much as he who has learned to think humbly of himself and highly of the Savior.—*J. J. Van Oosterzee, D.D.*

VII. Prayer a Life Principle

Prayer ever was and ever will be the vital part of religion; without it there is no religion. —*Bishop Frederick D. Huntington.*

The evil conscience cannot pray. Prayer cannot live in the heart with deceit, and craft, and villainy; but passes out unnoticed and unmissed.—*F. B. Meyer, D.D.*

In prayer it is better to have a heart without words, than words without a heart.—*Bunyan.*

Prayer must be offered in faith; not as an experimental essay with Providence, nor for the manipulation of our own feelings; but with the earnest conviction that the thing we pray for will be bestowed, if, on the whole, this is best for us, and if, under all the circumstances this is wisely possible.—*Joseph P. Thompson, D.D.*

As the union of self-surrender and of love is the essential feature of prayer, the suppliant, though he may not also obtain this or that particular thing, always receives God himself.—*Bishop Martensen.*

Prayer is faith conversing with God. The soul that no longer prays has ceased to collect itself for life's highest function. What of life is lived without prayer is a burdened existence, dissipated in petty temporalities and a multifarious crowd of acts and feelings, without consciousness of the Whence and Whither worthy of man.—*Dr. J. A. Dorner.*

Happy is he who has learned to pray in such a manner that even in heaven it may be termed prayer. Acts 9:11.—*J. J. Van Oosterzee, D.D.*

The simplest definition of prayer is that it is the talk or conversation of the soul with God as a present Being; not a monologue, as was the prayer of the Pharisee in the temple. —*Dr. I. A. Dorner.*

The moment it dawns on the thought of a worshipper that the object he worships has no reality, but is only an illusion or fancy of his own,—the moment he is convinced that in his holiest exercises he is but toying with the creations of his own spirit,—that moment the religious relation is at an end.—*James Orr, D.D.*

The prodigal was no extraordinary monster. Thousands of men are doing the same thing in kind every day, and doing it reputably enough. The one characteristic fact about him was that his back was turned to his father and his father's house. He sought another kingdom first.—*Bishop Huntington.*

"It is difficult," said an old thinker in the things of faith, "and yet not difficult to be a Christian; only be in earnest, and take not the gospel as a trivial thing, but upon *both of thy shoulders.* Make not light of thy load for Christ, and Christ will make it light for thee."—*Bishop Huntington.*

Familiarity is the worst of faults in prayer. Circumlocution, paraphrase and repetition, are not so reprehensible, as an irreverent approach to the Eternal Jehovah.—*William G. T. Shedd, D.D.*

Be assured that unless your prayers stop your sins, your sins will stop your prayers.— *Dr. Guthrie.*

The living breath of faith is prayer; it is the believer's proper sign of life.—*Rudolph Besser, D.D.*

Men may carry their selfishness into their religion, or rather into certain religious formalities and observances, as into everything else. But they will bring away only what they take in.—*Bishop Huntington.*

When thou prayest alone, *shut thy door,* shut out as much as thou canst the sight and notice of others, but shut not out the interest and good of others.—*Archbishop Leighton.*

Faith without works is dead, and, like all dead things, is an offense.—*Dr. Guthrie.*

The best things we find in our minds have no human parentage. They are spoken not to us, but in us, and by the Holy Spirit.—*F. W. Gunsaulus, D.D.*

It was a choice saying of Austin, "Every saint is God's temple, and he who carries his temple about him, may go to prayer when he pleaseth."—*Thomas Brooks.*

If God promised unconditionally to grant every petition, we should be afraid to pray.—*Professor J. Ritchie Smith.*

Our Lord teaches that association in prayer is so exceedingly profitable, that even if two only should embark in it, there would be grand results. Let three, four, or a hundred and twenty, of one accord, of one mind, seek to utilize the promises; commensurate fruits shall appear in some early day of Pentecost.—*Bishop Gilbert Burnet.*

In the Acts of the Apostles the central thought is that of the present Christ working with his people and giving to them prevailing power.—*James M. Campbell, D.D.*

VIII. Spiritual Aims and Agents

Sympathy is the parent of insight into persons, as Obedience is the parent of insight into duty.—*Dr. Maclaren.*

"Come and see," said Philip, convinced in his simple, faithful heart that to see Jesus was to know him, to know him was to love him, and to love was to adore.—*F. W. Farrar, D.D.*

Those who find Christ without seeking him have usually the liveliest joy, while those who find him after long and anxious search have usually the deepest apprehension of his value. —*David Brown, D.D.*

The mind of a crowd is lower than its units, but the mind of a society is higher.—*Principal Forsyth.*

Solitude is no word for a true, God-loving heart. We are least alone when we are most alone, for then, if we are his, we may fully realize his presence.—*Dr. Maclaren.*

Whatever man loves, that is his god. For he carries it in his heart; he goes about with it night and day; he sleeps and wakes with it, be it what it may—wealth or pelf, pleasure or renown.—*Luther.*

Anxiety is a mind going two ways: a mind hovering and wavering between two alternatives, of hope and fear.—*Charles J. Vaughan, D.D.*

The kingdom of God begins in any man in the solemn and central purpose of his soul to become like God, to honor and to serve him; the personal commitment of himself to the Father, through the mediation of the Son, and under the quickening influence of the Spirit.—*Richard S. Storrs, D.D.*

Originally the Church of Christ was one large company of missionaries of the cross, each member feeling that to him a portion of the great task of evangelizing the world was committed; and it will be just in proportion as the community of the faithful, through all its parts, in all its members, comes to recognize this to be its function, and attempts to execute it, that the expansive power that once belonged to it will return again; and not so much by organized societies or the work of paid deputies, as by the living power of individual pity, sympathy, and love, spirit after spirit will be drawn into the fold of the Redeemer, and his kingdom be enlarged upon the earth.—*William Hanna, D.D.*

We must belong to Christ's church through him, to that church which will be his forever, not to him through his church.—*Thomas Arnold, D.D.*

What is religion? It is obeying God. Seeking religion is seeking to obey God.—*President Charles G. Finney.*

The Christian life is transfigured childhood. Like children, we believe without suspicion; like children we love without distinction, like children we hope without limitation.—*F. A. G. Tholuck, D.D.*

Obedience is the fundamental virtue of childhood and must be the first aim of education.—*Bishop Martensen.*

In or out of the Church, that is spirituality, the fixed habit of dealing with invisible and eternal realities.—*A. J. F. Behrends, D.D.*

In repentance a man willingly submits to judgment, while judging himself likewise; and willingly submits to the rebuke of God's Spirit, while accusing himself.—*Bishop Martensen.*

The regenerate man has the center of his life no more in himself, nor in the world, but in the crucified and risen Christ.—*Bishop Martensen.*

Many complain that they could have borne anything else but that present evil under which they are suffering! God knew that, and therefore sent it, to teach them patience, and to make them fly to him for help and support under the pressing sense of their own weakness.—*William Jones of Nayland.*

Discomfiture and defeat are means by which God draws us closer to himself.—*Bishop Westcott.*

He who does not in Scripture find his death as a sinner under the curse of the law, will never find there his life as a sinner under grace through the gospel.—*Rudolph Besser, D.D.*

One may be an imperfect, but one cannot be a partial Christian. He may obey Christ imperfectly, but he cannot obey in part and disobey in part. God requires perfection of His disciples as the wise teacher continually holds perfection before his pupils; not condemning those who fall short, but not allowing them to rest satisfied with incomplete attainment.—*Lyman Abbott, D.D.*

God does not half-forgive; so neither must man half-repent.—*E. B. Pusey, D.D.*

The unripe cannot understand the mature.—*Newell Dwight Hillis, D.D.*

The central task of education must be the training of the will.—*President Faunce.*

Education is mind-husbandry; it changes the size but not the sort.—*Newell Dwight Hillis, D.D.*

The Christian home should be the first school for young children and their first church.—*The Soul's Guide.*

Joseph in becoming the interpreter of the dreams of other men became the fulfiller of his own. Had he made light of the dreams of his fellow-prisoners because he had already made light of his own, he would, for aught we can see, have died in the dungeon. And, indeed, what hope is left for a man, and what deliverance is possible, when he makes light of his own most sacred experience, and doubts whether after all there was any Divine voice in that part of his life which once he felt to be full of significance?—*Prof. Dods.*

The perfect man in scripture does not mean the faultless man, but the man of single mind, who loves God above all else.—*Prof. A. B. Bruce.*

The thought runs through all the services not only of our own Communion, but I will venture to say, of all Christian Communions, even that of devotion, the transfiguration of life.—*Bishop Westcott.*

The purpose of the writer to the Hebrews is not so much to insist on the fact that our Lord's sacrifice was the sacrifice of a human body—that was already implied in his "coming into the world," his incarnation—but that it was the offering of an obedient will.—*Bishop J. J. Stewart Perowne.*

The power by which this wonderful life of Jesus fed itself was wholly of the spiritual world.—*Theodore D. Woolsey, D.D.*

Till the heart welcomes the Truth, it remains outside us.—*Bishop Westcott.*

The substitution of temporal headship for spiritual headship is the great apostasy; and it can come only as a result of the atrophy of the faith of the church in the presence and leadership of her unseen Lord.—*James M. Campbell, D.D.*

Before Jesus, people tried to put away sin by the sacrifice of bulls and goats, and so exposed themselves to the merciless satire of the Prophets; since Jesus, people have imagined that they could be loosed from their sins by the dramatic spectacle of Jesus' death, and so have made the crucifixion of none effect.—*John Watson, D.D.*

The holiness of God must be recognized by any one who would for a moment feel safe in the universe. If God were otherwise than holy and just, what could restrain any arbitrary exercise of his power?—*Richard S. Storrs, D.D.*

Feeble views of truth may nurture a sickly growth of piety; but for the production of that humble, yet bold, masculine, aggressive piety, which will electrify the world and gather the nations around the cross, these higher forms of divine truth are essential.—*Professor Henry B. Smith.*

We cannot worship truly in the temple built with hands unless we recognize the fact that there is a temple built without hands.—*W. Milligan, D.D.*

It is an awful thing to have a Bible. Improved, indeed, it will be the means of leading us to glory; but despised, it will be the millstone round our neck to sink us deeper in perdition.—*William M. Taylor, D.D.*

I believe the Bible is to be understood and received in the plain and obvious meaning of its passages; since I cannot persuade myself that a book intended for the instruction and conversion of the whole world should cover its true meaning in such mystery and doubt that none but critics and philosophers can discover it; and that he is the most accomplished Christian scholar who hath been educated at the feet of Jesus.—*Daniel Webster.*

If a man will give God's Word a fair hearing, and be honest with himself, it will bring him to his knees.—*Dr. Maclaren.*

"All things work together," not in an aimless and capricious manner, for this end or for that, now in one way and now in another, as though a stream should one day flow seaward, and the next back toward its fountain among the hills, but in one volume, along one channel, in one direction, toward one end.—*Alexander Raleigh, D.D.*

Money, no doubt, is a power; but a power of well-defined and narrow limits. It will purchase plenty, but not peace; it will furnish your table with luxuries, but not you with an appetite to enjoy them; it will surround your sick-bed with physicians, but not restore health to your sickly frame; it will encompass you with a cloud of flatterers, but never procure you one true friend; it will bribe into silence the tongues of accusing men, but not an accusing conscience; it will pay some debts, but not the least one of all your debts to the law of God; it will relieve many fears, but not those of guilt—the terrors that crown the brow of Death.—*Dr. Guthrie.*

Content is the gift of heaven, and not the certain effect of anything on earth; and it is as easy for Providence to convey it without wealth as with it.—*Robert South, D.D.*

Civilization needs salvation from sham work, sham thought, sham service, sham study, sham literature, sham orthodoxy.—*Newman Smyth.*

I have found nothing yet which requires more courage and independence than to rise even a little, but decidedly, above the *par* of the religious world around us.—*James W. Alexander, D.D.*

Only the life of Christ can raise civilization from the dead. Yet it is astonishing how difficult it is to get it practically accepted by the social workers of today. The external method is so plausible, so bewitching, so easy.—*Everett D. Burr, D.D.*

Kant was profoundly right when he regarded falsehood as a forfeiture of personal worth, a destruction of personal integrity. Truthfulness is the self-consistency of character; falsehood is a breaking up of the moral integrity.—*Newman Smyth.*

There are, so to say, outside texts and inside texts. What can be more encouraging and comprehensive than the message, "God so loved the world, that he gave his only begotten Son." Here is indeed a wide, open, golden gate! But if we enter, we read, "The life of faith in the Son of God, who loved *me*, and gave himself for *me*."—*Adolph Saphir.*

In certain most authentic texts Jesus speaks of himself as "the Son", and without this form of words it is impossible to see how he could have expressed his idea. The subject at certain supreme moments becomes an object to himself; he is more than a unit, he is a whole; more than an individual, he is a race; more than an atom, he is a world.—*Prin. Fairbairn.*

What is temptation but the struggle of the conscience in favor of the more ethical and against the more expedient policy.—*Principal Fairbairn.*

Sin is not something which has penetrated our nature from the outside; it is not learned like a lesson of evil, nor caught like an infectious disease. It has its springs in the very source of our being. It cannot be torn up by the roots. It cannot be treated by any medicine which discipline, or education, or example can supply. There is one power, and one only, which can lay hands on the enemy with whom we are contending; and that power is the power that first made the soul itself.—*Bishop Frederick Temple.*

True confession implies your viewing the fact of your sin in the same light in which God views it. Confession implies renunciation.—*Marvin R. Vincent, D.D.*

Wouldst thou know if Christ has gripped thee to salvation? Thou shalt know it by this—if thou be gripping him for sanctification . . . If thou be set to have all known sin purged out, Christ has ta'en a grip of thee.—*Anon.*

When our Lord tells us to forgive, "not seven times but seventy times seven," he leads us beyond numbers and reckoning. Our forgiving must spring from that which is inward, an inexhaustible fountain in the heart of the Christian like the perennial fountain of grace and forgiveness in the heart of God.—*Bishop Martensen.*

It was a true instinct which led Martin Luther to give much of his time to the exposition of the Epistle to the Galatians, in order to establish the doctrine of faith; and we want it still to smite self-righteousness and religious externalism root and branch, and to teach that a man, in order to be justified, must believe in Christ, and, in order to be sanctified, must be crucified with Christ.—*Donald Fraser, D.D.*

The conflict of faith and unbelief remains the proper, the only, the deepest theme of the history of the world and mankind, to which all others are subordinated.—*Goethe.*

Moral and spiritual perfection does not and cannot come to us by nature, but only as the result of struggle and self-conquest.—*Principal John Caird.*

He gives himself most fully to those who ask for him secretly and often. He enters the soul when all the doors of sense are shut; he gives his benediction to each and all of its faculties: "Peace be unto you." The soul hears him, it sees him not; the soul feels him, yet as if insensibly; and his presence is itself that peace of God which passeth all understanding.—*H. P. Liddon, D.D.*

When once the whole being is consecrated to God there is really but one great question to ask—will it please God? . . . And this question is generally very easily answered.—*President Finney.*

The most elaborate discourse on sanctification will prove tame and ineffective in comparison with the eloquence of a humble, holy walk with God.—*Principal Caird.*

IX. Personality

Personality is the deepest truth of our likeness to God. Our vision of his personality is the reflection of his image in our own.—*John Miley, D.D.*

Love is essentially will; personal beings alone are capable of love.—*Dr. Julius Muller.*

Dependence is as fundamental a characteristic of personality as self-identity. A person is, by his very make and constitution, a social being. And in love this dependence is most fully satisfied. All other relations to our fellows are partial; they are concerned with a part of our complex being, to the exclusion of the rest. But we love another person, not for any of his relations to us, but for the whole of them together; that is, we love him for his own sake, for being what he is.—*J. R. Illingworth, D.D.*

Justice gives to others according to their rightful claim; love gives according to its utmost power to bestow.—*President Faunce.*

Every personality has in itself a depth, an infinitude, a potentiality, which others do not possess, and but imperfectly know.—*Dr. J. A. Dorner.*

It is remarkable that when the soul is either very deeply sunk in sorrow, or very highly elevated in joy, its language is thoroughly personal.—*William M. Taylor, D.D.*

The Psalter is a great Book of Religion; it shows that devotion is most sublime when it is most personal, that the man who has never stood with his soul uncovered before God has never worshipped, or tasted the ecstacy of one who, though a mortal, has lost all sense of mortality by feeling round him the everlasting arms.—*Principal Fairburn.*

The great reformation which Christ produces is that he shifts the center for us from ourselves to himself.—*Dr. Maclaren.*

Men go to what we call society to escape themselves. Men dread it, as they grow older, for younger men, because its influences seem to be fatal to original and positive character. Men flee to solitude to recruit their personality.—*Bishop Brooks.*

Interested people cannot conceive of one disinterested; nor the worldly, of one unworldly; nor the insincere, of one sincere.—*E. B. Pusey, D.D.*

The saints are glorified already in their Head. Where he reigns, there I believe myself to reign, says Augustine. And consider in all thy straits and troubles, outward and inward, that they are not hid from him.—*Archbishop Robert Leighton.*

If we could bring all around us into our own mold, we should only have narrowed ourselves in the process of constraining others.—*John Ker, D.D.*

Sin is not a thing, not even an act, but an attitude of the mind and will. It is a relationship, and personal relationship (of the wrong

kind) to God. Men do without him, think that without him they do best, that life is freest and fullest when he can be left out of mind, and they are allowed to manage their life in their own way. That is sin.—*George Stevens, D.D.*

Homer knows no devil, but he puts a develish element into his deities.—*Philip Schaff.*

It is a person, not a dogma, that invites belief; a person, not a law, which invites obedience.—*Everett D. Burr, D.D.*

"Lovest thou me?" Jesus did not ask, "Dost thou love God?"—although he had taught with iteration and emphasis that the first great commandment is, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind."—*Galusha Anderson, S.T.D.*

What happens to us when we truly pray? Why this is what happens, the divine and the human come together. It is in prayer, if it be vital, and in prayer alone, that we know what revelation is.—*Henry S. Nash, D.D.*

The personal act of completely surrendering the inmost citadel of personality to God's saving and renewing power is Faith.—*M. Scott Fletcher, M.A.*

Christ here (Jno. 6:68-69) deliberately made faith hard. The way he does it is to exalt his own personality. He will not come down to their level, they must come up to his. —*Henry S. Nash, D.D.*

This is what we aim at when we apply the term personality to God. He alone absolutely knows himself. He alone absolutely masters himself. He alone has in himself the perfect art of self-revelation. Touch God and you touch the whole of him. There are no fractions in a person.—*Henry S. Nash, D.D.*

To the extent in which the soul is wrong every part of us, from top to toe, is out of gear.—*J. Brierley, B.A.*

One of the last things the Bible says is that no liar shall enter into the heavenly city; from which it is not necessary to infer that a lie in itself considered is worse than other sins, but while some sins do not involve the entire character, lying does. Truthfulness makes out the foundation fact of character. It is the axis of manhood.—*Charles H. Parkhurst, D.D.*

A Christian is a man who does what Christ tells him to do, because Christ tells him to do it.—*Alexander McKenzie, D.D.*

Sinful development, if not checked by redemption, culminates in every case in blasphemy against the Holy Ghost.—*Dr. Julius Muller.*

Believers are justfied or legally forgiven, the regenerate are spiritually constituted men, but the sanctified are cleansed both from the consciousness of guilt and from the defilement of sin.—*M. Scott Fletcher, M.A.*

Until Christ's secret is ours we shall not fulfill the genius of our being; we shall chafe and fret, be ill at ease and generally unhappy; and the life within us, instead of expanding, will grow shallow and negative and gradually die out.—*John Blacom Shaw, D.D.*

Thou didst give thy whole self for me; therefore I am wholly thine.—*Anselm.*

Though men should rend your heart, let them not embitter or harden it. We win by tenderness; we conquer by forgiveness.—*F. W. Robertson, D.D.*

The only creation worthy of a personal God is a universe of persons; and persons born as potentialities who can be educated by experience, wakened to reason, won to love, and persuaded to obedience.—*Principal Fairbairn.*

It is personality that counts in all things, and most of all in that concentrated form of moral good which we call religion.—*Principal Fairbairn.*

The religious life is not a play of feeling within ourselves; it is not a mere collection of good deeds and virtues which we have achieved; it is a divine impartation from God; it is the response of the human spirit to the life-giving touch of the Father of our spirits.—*Prof. George Barker Stevens.*

What then is eternal life? It is the fulfilment of man's true destiny in fellowship with God as revealed in Jesus Christ; it is life after the divine pattern,—Christ-like life. —*Prof. George Barker Stevens.*

We are beating about the bush in talking about Christ's miracles. Christ is the miracle. He is the spiritual grade above us.—*J. Brierley, B.A.*

The absolute worth of the personality is dependent upon its moral worth, and not upon talent, which is primarily a natural gift, but talent does decide what is the correct manifestation of the moral personality.—*Dr. J. A. Dorner.*

The darkest of all visions that can appeal to the imagination is that of the wasted manhood of the world.—*Principal Fairbairn.*

We know not the Son until we discern his deity.—*Marshall P. Talling, Ph.D.*

There is in each individuality a sacred, eternal germ, which should be guarded and developed, but can be neglected and dwarfed. Hence it is both abnormal and wicked, not to be that which is the divine thought of one's own self.—*Dr. J. A. Dorner.*

There is one art of which every man should be master, the art of *reflection.* If you are not a *thinking* man to what purpose are you a *man* at all.—*Samuel Taylor Coleridge.*

The supernatural is the ideal, the universal, the causal existence, the permanent reality which binds nature and man together, and determines the tendencies that reign in history, as well as the ideas that govern men.—*Principal Fairbairn.*

It is not Jesus of Nazareth who has so powerfully entered into history; it is the deified Christ who has been believed, loved, and obeyed as the Saviour of the world.—*Principal Fairbairn.*

X. Heaven in Principle and Prospect

The risen Christ explains me to myself. He tells me that as his follower I am not limited to time. Eternity is mine.—*David Gregg, D.D.*

As a spiritual, that is, rational being, man is open to that which has *infinite worth.* Nature has objects of only finite, not absolute, worth.—*Dr. I. A. Dorner.*

Whenever a man receives the impartation of the Spirit of God and walks in fellowship with God, eternal life is begun. Heaven and earth are near together, and that which separates them is not death, but sin.—*Professor George Barker Stevens.*

Eternal life has in itself the potency of continuous existence, it is indifferent to death and the dissolution of the body, and is the earnest of an everlasting existence in plenitude of life.—*Walter Lowrie, M.A.*

Live in the absolute, not in the relative. Measure yourself not by the unstable standards of your brother's life, but by the great, eternal, unchanging patterns of life which are kept in the treasury of God.—*Bishop Brooks.*

The one proof of a life beyond the grave is the resurrection of Jesus Christ.—*Dr. Maclaren.*

As we were made to live in relation to the visible, we were made to live also in relation to the invisible.—*Bishop Westcott.*

In the day of grace Christ is invisible, but near; in the Day of Judgment he is visible, but far off.—*Gregory.*

And when we leave this world, it will not be to go into a cold, unsympathizing, grave-like realm, where no voice shall greet, no smile welcome us. But we shall go to our people; those whom we have loved and lost; those who are awaiting our coming with fond affection, and who will administer a choral entrance to us into that world of everlasting reunion.—*F. B. Meyer, D.D.*

God does not arbitrarily bestow perfect character in heaven; it is made by the process of seeing Jesus as he is.—*A. C. Dixon, D.D.*

There is no heaven for an unregenerate man.—*David Gregg, D.D.*

Christ, as I have been saying, is Heaven. His presence is all that we need for peace, for joy, for purity, for rest, for love, for growth.—*Dr. Maclaren.*

The patterns of life are only given upon that holy mount where, midst clouds and darkness, dwell God and the higher imagination.—*Newell Dwight Hillis, D.D.*

We live as persons in a world of persons far more truly than we live in a world of phenomena or laws or ideas.—*Henry Van Dyke, D.D.*

Personality is the ultimate reality.—*Henry Van Dyke, D.D.*

In a sense, we admit, there is no immortality apart from a divine Saviour—in the same sense as there is no true life on earth possible without him.—*Prof. Luther T. Townsend.*

What has become a scientific certainty is the essentially spiritual character of events.—*J. Brierley, B.A.*

Most men believe in the God of creation, and a great many in the God of redemption, but it is surprising how much infidelity there is with respect to the God of providence.—*W. T. Moore, LL.D.*

Tears often prove the telescope by which men see far into heaven.—*Henry Ward Beecher, D.D.*

The *materials* of the machinery of providence are all of ordinary quality, but their combination displays nothing less than infinite skill.—*Isaac Taylor.*

Lo, these are but the outskirts of his ways; And how small a whisper do we hear of him! But the thunder of his power who can understand?—*Job.*

Things which eye saw not, and ear heard not And which entered not into the heart of man, Whatsoever things God prepared for them that love him.

"Time is a parenthesis in eternity," says a fine old classic. When an earth-born man is baptized into the Spirit of Jesus the brackets are removed and he begins to live in the ageless state.—*John Watson, D.D.*

The soul made perfect in love is delivered from all that separated it from God and divided man's nature against itself. It is restored and sanctified, renewed and adjusted, cleansed and filled with the presence of God.—*Rev. Samuel Chadwick.*

Heaven is the noblest imagination of the human heart, and any one who robs this imagination of its august dignity and spiritual splendor has committed a crime.—*John Watson, D.D.*

But unto us God revealed them through the Spirit.—*Paul.*

Two possessions we shall carry with us into the unseen: they are free of death, and inalienable—one is character, the other is capacity.—*John Watson, D.D.*

What is the difference between the saint and the sinner? Not that in the saint there is no sin. Not that in the sinner there is never a thought about God. The difference is this —that the saint is over-coming his sin; but the sin is over-coming the sinner.—*Newman Hall.*

A Saint's Soliloquy

Deep in my soul the life current flows,
Clear and serene,—depth God only knows—
Fountain of life, affluent and free,
Rising each day and flowing for me

Deep in my heart the Truth ever dwells,
Tuned to the joy that swings heaven's bells;
Song of the saints that marks victory,
Song that my Christ has given to me.

Deep in God's wisdom, heart of his love,
Rises my hope, soars lightly above
Life that now is and yet is to be,
Wonderful, grand and yet is for me.

—*Lawrence Keister, D.D.*

Can the Fundamentalists Lose?

By Harry Boehme, D.D., Black Mountain, North Carolina

"SHALL the Fundamentalists Win?" was the subject of the sermon preached May 21, 1922, in the First Presbyterian Church in New York City by its minister, Rev. Dr. Harry Emerson Fosdick.

It is as blasphemous an utterance as ever fell on human ears in these modern times. It is repulsive to every true seeker of the light. It decries every precious truth held by the fathers. If it is true, then some one should arouse a sleeping church from its slumber and tell them that as Claudius did pour the leprous distilment in the ears of a sleeping king, so is one now pouring poison into their ears.

Today when Christianity is being terrifically attacked, we see men in high places who should be defending the faith, trying to make breaches in the walls and the sad fact is that these men are not outside the walls but in conspicuous places on the inside. With the Psalmist may we not ask, "If the foundations be destroyed, what can the righteous do?"

Christianity is a bridge that crosses the dark swollen streams so safely for man. This morning we think together on seven of the arch stones of this bridge: Inspiration, the Bible, Miracles, the Virgin Birth, the Atonement of Christ for Sin, the keystone of the bridge, the Resurrection, and then the Second Coming.

One may reject God's plan of salvation and weave a wicker bridge of one's own speculations, philosophies and hypotheses but in the hour of storm, when the rain descends and the floods come and the winds beat upon it, then will it be swept away.

Mythology tells us that so long as Antaeus, the mighty wrestler, kept in contact with the earth he was invincible and he could throw every comer but as soon as he was lifted from the earth, he was as weak as any other man. May not we say the same of the Christian; that as long as he stands on the Rock of Ages he is invincible but as soon as he allows himself to be lifted into the sphere of metaphysics,

he may then be strangled with his own hypotheses.

"The natural man receiveth not the things of the Spirit of God: for they are foolish unto him; neither can he know them, because they are spiritually discerned."

The Fundamentalists are a body of earnest Christians who believe in the fundamentals of the Bible. They believe with all their heart in the Deity of our Lord, in the Virgin Birth, His Atoning Sacrifice for Sin and His Bodily Resurrection from the Dead, the Miracles both of the Old and New Testament and in the Second Coming. As they believe this with all their heart, they go about making confession of the faith that is in them and everywhere they go with this confession, men's hearts are mightily stirred and there is a revival. They also send missionaries to the distant parts of the earth, they erect orphanages and hospitals at home and take the gospel to the farthest cave in the mountains.

While they are doing these good works, a preacher in New York City cries, "peace, peace, when there is no peace." He says: "This morning we are to think of the Fundamentalist controversy which threatens to divide the American churches, as though they were not sufficiently split and riven."

As long as the Fundamentalists are silent there is an outward appearance of peace but when they begin to speak and "earnestly contend for the faith which was once delivered unto the saints" they are said to be causing division though in reality the cause of the division which threatens to divide the churches is the introduction of new views.

What folly to speak of dividing churches! Are they not already divided? If a man will preach against the Fundamentals of God's word and be interrupted in his discourse by a returned missionary, think you that there is concord and agreement? A house divided against itself will not stand and neither can a church be liberal and conservative. It must be either orthodox or heterodox, liberal or conservative, believe in the Fundamentals or against them. It cannot serve two masters. Dr. Orr said it was impossible to fit orthodox conclusions into a Wellhausen framework. Hear the words of Paul: "I marvel that ye are soon removed from him that called you into the grace of Christ unto another gospel: Which is not another; but there be some that trouble you and would pervert the gospel of Christ. But though we, or an angel from heaven preach any other gospel unto you than that which we have preached unto you, let him be accursed."—Gal. 1:6-9.

While I am in deepest sympathy with all possible forms of co-operation in Christian work, I am also conscious that underlying the co-operation there is a fundamental difference as to the message.

And this is the message:

We believe that in every human heart there is a longing for God and that longing can be satisfied by none other than God himself. *In Jesus we have the highest revelation of God. "He that hath seen me hath seen the Father," said Jesus.*

The liberals say that the revelation of God is progressive; that in the prophets we have a revelation of God for their day, in Christ a progressive revelation of God and today God reveals Himself in a still more progressive way; that we are growing like Him because of our progressive revelation.

As we would not go back to Palestine for our business methods, our transportation systems, no more should we, say they, go back 1900 years for our religious system.

This leads us to the fountain head itself—the Word of God. We believe that it came in the old time, not by the will of man but that holy men of God spake as they were moved by the Holy Ghost. This is what the critics do not believe. They do not believe in the Inspiration of Scripture. Fosdick says, "the theory of Inspiration is a positive peril to our Spiritual life." The Bible is compared to the Koran, the Bible of the Mohammedans. He says: "The Koran was ahead of the day when it was written but petrified by an artificial idea of inspiration, it has become a millstone about the neck of the Mohammedans." "When one turns," says he, "from the Koran to the Bible, he finds this interesting situation: All of these ideas which we dislike in the Koran are somewhere in the Bible." Let us turn to 2 Tim. 3:16—"All scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." The Scriptures which the Apostle had in mind is not our New Testament but the sacred writings of the Jews, the Old Testament. These the Apostle calls God-inspired, a compound word in the Greek to emphasize Divine origin.

Inspiration to Paul is the fundamental quality of the Word of God. Stephen in his great apology calls the Scriptures, "the Living Oracles of God."

But pause and hear what Dr. John A. Rice says in his book, "The Old Testament in the Life of Today."

Professor Rice is a professor in the Southern Methodist University. He compares the prophets to Shakespeare, Tennyson and to H. G. Wells; Ingersoll's attack on God as cruel seems to be justified; inspiration in the historical sense is denied and infallibility is ridiculed. He says, "Prophecy was a natural religious feeling. Amos got his message from observation and Hosea from the agony of experience."

The liberals depreciate the Old Testament as unreliable, unscientific and unbelievable and so reject, tear out and destroy the word of God and under the audacious leadership of Charles Foster Kent compile a Yale or Shorter Bible. They go farther and say that what they have left is not profitable for doctrine, correction or instruction in righteousness, but a history of the Jewish people.

The apostles always resorted to the Old Testament as the last appeal. They asked, "What saith the Scriptures?" Not the apostles alone but Jesus Christ put his unqualified endorsement on the Scriptures as the inspired Word of God. If to Jesus the Scriptures were the Word of God, should they be any less to us?

For me, it is enough to know that my Master set the seal of His infallible sanction to the Old Testament in its entirety.

What more do you require?

The New Testament fares no better in their hands since four thousand verses are cut out as irrevelant. Such verses as these: "For the time will come when they will not endure sound doctrine but after their own lusts shall heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth and shall be turned unto fables."—2 Tim. 4:3.

Hear yet another warning against apostasy: "For it is impossible for those who were once enligtened and have tasted of the heavenly gift and were made partakers of the Holy Ghost and have tasted of the good Word of God and the powers of the world to come, if they shall fall away, to renew them again unto repentance, seeing they crucify to themselves the Son of God afresh, and put Him to an open shame."

Is one wrong in one's supposition that these men were once enlightened, once tasted the heavenly gift and were once partakers of the Holy Ghost? However, I bid them to read again of Jehoiakim that they may know that it is no light thing to trifle with the Word of God.

Albert Parker Fitch, Professor of Religion in Amherst College, recently put out a book, "Can the Church Survive in the Changing Order?" "Yes, it can survive," says he, "if it does two things: First, give up her belief in the Bible as a supernatural revelation; Second, substitute in her faith naturalistic evolution for supernatural creation." In other words, the Bible, not God-inspired but man-made and man not made in the image and likeness of God but a descendant from an ape.

These attacks are not new; Gibbon, Voltaire, Chesterfield, Paine, Ingersoll, Hubbard have all had their fling at the Word of God but it is still with us. The world's Peerless Book! The chart and compass of innumerable mariners sailing over the troubled sea of life. The solace and comfort of countless multitudes of sorrowing and suffering. The rod and the staff of hosts of aged walking through the valley of the Shadow of Death. In life a chart, a compass, a staff and a rod, and in the hour of death, a pillow beneath the head. With the Supernatural cut out of all Scripture, the logical outcome is Rationalism.

Again, it precludes all miracles. Of a miracle Fosdick says:

"It is scientifically improbable,
Historically unreliable,
Practically undesirable,
Therefore, really unbelievable."

Really unbelievable! The miracle of the Virgin Birth is really unbelievable. According to the records of their faiths, Buddha and Zoroaster and Lao-tsze and Mahavira were all supernaturally born. So Pythagoras was called virgin born, and Plato and Augustus Cæsar and many more. Knowing this, he says, "there are within the evangelical churches large groups of people whose opinion about our Lord's coming is that He came specially from God—as we are."

Elbert Hubbard wrote "The Man of Sorrows" and he naively suggests that Mary had a secret lover and when questioned by the garrulous, said: "An angel visited me in a dream."

Pray tell in what way the one is more blasphemous than the other? The latter looked in his own heart, the former delved into mythology and followed Ernest Hæckel, who said: "Similar myths were widely circulated in India, Persia, Asia Minor and Greece several centuries before the birth of Christ. Whenever a king's unwedded daughter, or some other maid of high degree, gave birth to a child, the father was always pronounced to be a God, or a demi-God; in the Christian case it was the Holy Ghost.

Who can explain the Virgin Birth? It is a mystery. I can tell, but I cannot explain the mystery of the honey bee. Under ordinary conditions, the egg of the bee will hatch in twenty-one days and the honey bee will be sterile and live with the thought of gathering the sweetness of the flowers. But should I make a tiny elongated cell of wax and carefully remove the egg with a toothpick and place it into the cell of my own making, then by some mysterious process this egg will receive special treatment and special food and the egg which would ordinarily have hatched in twenty-one days, will under this special treatment hatch in fifteen or sixteen days and then not as a sterile bee with the born desire of flying from flower to flower but a queen which in the ordinary course of a lifetime will lay thousands of eggs and be the leader of the hive. If a fallible man can cause this miracle to come to pass, what may not the Infallible Creator of the Universe do?

Hear again the prophecy of Isaiah: "Behold a Virgin shall conceive and bear a son and call his name Immanuel.—Isa. 7:1. Matthew says: "She was found with child of the Holy Ghost, and she shall bring forth a son and thou shalt call his name Jesus for he shall save his people from their sins." That is why Jesus came—to save His people from their sins.

The Modernist says: "Every life bears the sorrows of another and is vicarious." The bloody sacrifice on Calvary to him is repulsive, a slaughter house religion, "unto the Jews a stumbling block, and unto the Greeks foolishness but unto them which are called, both Jews and Greeks, Christ the power of God and the wisdom of God." The seamless robe of Christ was woven for the unsheltered ones; in its stead the critics would throw over the form of naked humanity the robe of Dejanira.

The critic cannot understand how "now in the end of the world hath He appeared to put away sin by the sacrifice of Himself." Take away the Atonement and you will take out the keystone of the bridge. Christianity without the Atonement has no more moral grandeur than Buddhism, Confucianism or Hinduism. Shorn of the Atonement of Jesus Christ, Christianity has a theology less majestic than the theology of India, a code of ethics less stately than the ethics of China, a religious literature less dignified than the religious literature of Japan. But with the Atonement written into every chapter of the Old and New Testament, I rejoice that I can go to India and China and Japan and to the uttermost parts of the earth and say to them:

"There is a fountain filled with blood,
Drawn from Immanuel's veins,
And sinners plunged beneath that flood,
Lose all their guilty stains."

With Lady Macbeth, I wish to ask the one vital question: "Who will wash white my red right hand?" The theology of India cannot; the ethics of China are impotent; the religion of Japan stands powerless and the religions of the world say, "we are unable." But today thousands, aye millions, stand ready to testify that the blood of Jesus Christ cleanses from all sin and that Christianity brings pardon from the guilt of sin, and men and women, washed white their crimson garments in the blood of the Lamb, are walking in a newness of life.

I have seen repentant harlots redeemed of impurity, drunkards wooed from their cups, gamblers from their cards, as they, with Pilgrim, stood at the foot of the cross and beheld the bleeding Son of God hanging there for them and I have heard them sing:

"But drops of grief can ne'er repay
The debt of love I owe;
Here, Lord, I give myself away,
'Tis all that I can do."

I have seen the redeemed saints of God stand by the cold, sullen, dark waters of death, afraid for a moment to venture in, and then with faces alighted, they plunged in with this song on their lips:

"Rock of Ages, cleft for me,
Let me hide myself in thee.
Let the water and the blood
From Thy riven side which flowed,
Be of sin the double cure,
Cleanse me from its guilt and power."

Concerning the Resurrection, Dr. Fosdick says nothing. In a letter he writes: "I have never been able to make real to myself the meaning of the revivified body. I frankly am in the dark. Perhaps sometime the light will break."

Consider yet another matter—the Second Coming of our Lord. Fosdick says: "The second coming was the early Christian phrasing of hope. The Graeco-Roman world gave the names of metals to the ages: gold, silver, bronze, iron. The Hebrews had their ages too—the original Paradise in which man began, the cursed world in which man now lives, the blessed Messianic Kingdom some day suddenly to appear on the clouds of heaven." Then he criticizes the Pre-millennial view and champions the Post-millennial position. Take away the Second Coming of our Lord; spiritualize

it; repudiate it; smile at it; say Paul and all who taught it were mistaken. What then?

Then make this answer: Apart from the Second Coming of Christ you have not one single fragment of Scripture to warrant you even to expect the Resurrection. Without the Second Coming of Christ, there never will be a Resurrection of the dead in Christ. Paul said there was laid up for him a crown of righteousness and not for him only, but to all them that love His appearing.

And this I know, that every conspicuous, successful winner of souls today believes in the Second Coming of our Lord, believing that "this same Jesus shall so come in like manner as ye have seen Him go into heaven." "And the Lord Himself shall descend from heaven with a shout."

"But as to these things we are as a man playing tiddledy-winks and peccadillos of religion while the great questions of Social Service are demanding our attention," says Fosdick.

These great Fundamentals of the Scripture are the seed and Social Service is the fruit; they are the essential prerequisites to Christian Social Service.

We read that His disciples came to Jesus and told him that the Pharisees were offended after they heard him preach and He answered them: "Every plant which my heavenly Father hath not planted shall be rooted up. Let them alone; they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch."

THE CLUB

Mary and the Magi

By the Rev. W. E. Scofield, Sayville, New York

THE story of Christ's nativity as told by Luke comes to us through a writer who declares that he is establishing "the certainty concerning the things" which are the basis of Christian instruction, inasmuch as he has "traced the course of all things accurately from the first." Here is the assurance that Luke did something more than put together oral traditions. He investigated before he wrote; and his investigations about the birth of Jesus must have led him back to Mary the mother of Jesus. To the fair-minded man with any historical sense there comes the conclusion that in Luke's narrative we are reading what Mary disclosed to the apostles after Christ's ascension.

A little reflection on the story of Christ's birth as told by Matthew will make plain that this, too, must have come mainly, though not entirely, from Mary. The ground for such conviction, however, is not the assurance of the writer that he has investigated the facts, and has put them down with precision. The proof is of another sort: that part of the story has its source in Jerusalem, part in Bethlehem, and the rest in the recollections of Mary; and that the only way by which the first two can be made to hang together is through what Mary discloses. For years there had been a standing mystery for Jerusalem to face. None there could solve it. For the same length of time Bethlehem had faced as great a mystery and found no key to it. It was Mary who tied both mysteries together, and solved both; and it is in Matthew's story that we find this spread out before us.

For many years there had been the mystery of the strange visit of the Magi to Jerusalem. They had come inquiring about the birth of the expected Messiah. They claimed to have seen the star which they, as astrologers, had interpreted to be the sign of the birth of the King of the Jews. Their coming and their inquiries stirred the whole city. In the streets the common people gossiped about it. In the temple the doctors of the law discussed it. In the court of Herod it aroused the keenest interest. With sinister purpose the crafty king consulted the chief priests and scribes to learn where such a birth was expected to occur. When he was told it was in Bethlehem, he sent the Magi thither to find out what they could, and to report back to him. But they never returned to Jerusalem, and none there knew why. For long years the story of their coming was handed down, but the mystery of their departure was without solution.

It is absurd to think that such a tale as this would have found credence in the primitive

church, or been written by Matthew, if it had not been common knowledge in Jerusalem. No one would attempt to invent a story like this in the very place where the scene is laid. No city in forty, or fifty, or seventy-five years would lose the memory of such a strange visit, and in no city could an invented tale of this sort find credence if its date did not run further back than this. It must be that M thew sets before us a genuine Jerusalem tradition.

The tradition handed down at Bethlehem was of another sort. It was the tradition of a great woe, when into the town came the soldiers of King Herod and murdered every infant boy under two years of age. This must have actually happened. We cannot conceive of any early Christian inventing such a tale, or of Matthew putting it into his gospel if he did not know that Bethlehem folks still talked about it.

It must have been a mystery, for Herod was not likely to proclaim in Jerusalem or Bethlehem his purpose to destroy the infant Messiah. That would have outraged every Jew, and Herod would not have done that. He professed the Jewish faith. Moreover, he had built for the Jews a temple more magnificent than that of Solomon. He would put out of the way the infant Messiah for fear of his own prestige, but he was not advertising his purpose. So the people of Bethlehem kept on telling of the sad day when the babies were slaughtered, but they knew not the reason for their affliction.

There was one who through the years had hidden in her heart the knowledge which solved both mysteries. The Magi had come to her in Bethlehem, bringing their gifts for the infant Jesus. Of course they told her whence they came and how they found her and the child. When they departed they told her why they were not going back to Jerusalem. These men, who had been guided by the portent of a star, followed also the warning of a dream; and Mary, who knew how and why they came, knew also the reason for their unexpected departure. She held the key to Jerusalem's mystery.

Mary knew also why Joseph took her and the young child into Egypt. Joseph would not hide from her the warning given him, and in that warning was the key to Bethlehem's mystery.

When we put these items together, the tradition of Jerusalem with its mystery, the tradition of Bethlehem with its mystery, and the private knowledge of Mary linking the two and solving both mysteries, we find ourselves in as clear a historical atmosphere as when we read Luke's introduction to his gospel. As Christian believers we are not following "cunningly devised fables," but accepting a gospel that rests upon well-attested fact.

A Layman Sees it Through

From an Address by Mr. E. C. Miller*

I AM a business man, the manager of of a corporation operating a number of smelting plants. The business of this corporation is the manufacture of alloys. These alloys consist principally of tin, lead and antimony, in varying proportions. All the manufacturing is done from formulae. These are all contained in the record book. It is necessary not only to have this record book, but also for the management to give these formulae in writing to the several superintendents, foremen and workers, for their guidance in the work. There is no guess work, and nothing is left to chance. These formulae represent the cumulative experience of many years and are expected to be followed implicitly. If they are adhered to, the products will be acceptable; if not followed, the results will be disastrous. Let me illustrate:

In the manufacture of type metal if the antimony be left out the type will not print; in the manufacture of solder, if copper be introduced the mixture will be worthless; in the production of babbitt metal, if zinc be introduced the alloy will be spoiled utterly. If graphite and metallic bismuth be left out of anti-friction metal its value will thereby be lessened one-half.

The gold produced by the United States Government for minting gold coins is of standard fineness and purity, but the introduction of a grain of tellurium in a pot full of molten metal will utterly spoil the gold for coinage purposes.

*Delivered at the Baptist Fundamentals Conference in Indianapolis, June, 1922. It appeared in the *Watchman-Examiner*, Sept. 21. Our extracts should interest Christians of all denominations; some points specifically for Baptists are omitted.

IMPORTANCE OF FORMULAE

Customers require guarantees that their formulae will be followed; and should analyses show that the formulae have been changed the products would be rejected.

The New York Central Railroad is so particular about its metals that it requires the compounding to be done in the presence of a representative. The United States Government places orders for alloys, but will not permit them to be shipped until a representative calls and takes a sample of the product, which is then submitted for careful analysis and verification.

From what I have said it can easily be seen that it would work a great injury to the business for any superintendent, foreman, or worker to alter in any way the formulae. It would be disastrous, and such conduct would invite censure or prompt dismissal. Mistakes are sometimes made, but if they happen too often it would prove the worker, foreman or superintendent to be incompetent, and would certainly cause his dismissal. Should any employe deliberately change the formulae, his conduct could be construed only as a malicious or hostile act, possibly done in the interest of a competitor or enemy.

It would be unthinkable that an honorable man would change the formulae, or would accept pay from his employer while thus playing him false. If the facts were to become known, such a man could never again obtain employment with any reputable company.

THE BIBLE FORMULAE FOR WORK

Our Lord and Master, before going to his Father, assigned to his servants their work—"to disciple all nations." Thus was the charge to all his followers. It is the Great Commission. In order that there might be no mistakes our Lord caused his Book to be written by inspired men. This book contains the formulae for the work.

Churches, divinity schools, colleges and mission stations scattered over the world are the plants turning out the Christian product, and the ministers, missionaries and teachers are the superintendents and foremen in charge. Every true Christian is also a co-worker in turning out this product.

If the formulae are properly given and the workmen are faithful in observing them, the Christian product will be satisfactory; but if the formulae be changed the results will be disastrous, and the guilty ones will come in for our Lord's hot displeasure and condemnation.

A FEW FORMULAE POINTED OUT

There is the formula that the Bible (including both the Old and New Testaments) is God's inspired and infallible word; that nothing must be added to or taken from it; that it is our infallible guide under the Holy Spirit, "and is profitable for doctrine, for instruction and for reproof." It meets all our spiritual needs.

Now some are changing this formula by denying the story of the creation as recorded in Genesis; by denying the miracles and the supernatural in the Bible; by denying all the fundamentals; and by the emasculation of the word of God, producing the so-called Shorter Bible. What is the result of changing this formula? The production of evolutionists, rationalists, infidels, agnostics, German rationalism, liberalism, destructive criticism and the modernist school of preachers and teachers.

Take the formula of the Trinity, "God the Father, God the Son and God the Holy Spirit, three persons and one God." If you change the formula so as to eliminate the Divine Son or the Holy Spirit, you may produce Unitarianism or Judaism, but you will never produce Christianity.

Take the New Testament revelation of our Lord as the incarnate, divine Son of God, as our divine Saviour who shed his blood on the cross to save us from our sins, as our resurrected and ascended Lord and Redeemer, whom we are expectantly looking for in fulfillment of his promises to return. If we change the formula as to the virgin birth, our Lord is made a bastard. If we change it with reference to his atoning death, he immediately becomes a liar and cheat. If we change the formula as to his resurrection, ascension, and promised return we make him the most colossal humbug and fraud the world has ever known. Changing this formula, as indicated, may produce a Unitarian or agnostic or ethical culturist, but will never produce a Christian.

Take the formula of sin, death, hell, final judgment and a personal devil. If you take sin, death, hell, the judgment or the devil from the formula you may produce Eddyism, but never a true Christian.

Take the formula of the soul's competency in religion to go direct to God without any intervention except that of our Lord and Master. The change of this formula has given us the Roman Catholic Church and priestcraft, instead of the New Testament Church and an Evangelical ministry—an autocratic religious

monarchy, instead of a democratic brotherhood.

Take the formula known as the Great Commission, which commands us to "go into all the world, and preach the gospel to every creature." Suppose instead of carrying the Word of Life to a dying world, thereby making disciples of all nations, the gospel of "social uplift," of education, of civilization and of humanitarianism is substituted. The formula is changed and the product is not Christian but is essentially pagan.

Take once again the formula for a consecrated life as given in the Scriptures; change it to an easy-going, pleasure-seeking, money-making, mammon-worshipping church member or minister, and see what a different product is turned out—a product rejected both by God and man.

BASIC TRUTHS

These formulae are the basic truths of God's Word—they are the fundamentals of our faith. Wherever they have been faithfully employed the output has been a magnificent Christian product, which has always and everywhere been acknowledged and honored by the Master. On the other hand, I venture to say that tampering with the formulae is responsible for all the error and schism found in the Christian church and for failure to win the world for Christ.

Changing these formulae is, I believe, responsible for the situation in which Northern Baptists find themselves to-day—their forces divided, their membership disorganized, many of their leaders and institutions under suspicion, their boards nearly hopelessly in debt, and the rank and file of the churches discouraged, dissatisfied and unwilling to support the various enterprises of the Convention.

This is a very serious situation, and while it is not a hopeless one, it calls for decisive action on our part. Let the messengers of the Convention meet and publish to the world the fundamentals of their faith, and then let them in the confidence born of their beliefs give these formulae to all those superintendents, foremen and workers in their schools, colleges, seminaries, churches and mission stations. Let boards of trustees see that all the work that is done in the future shall be done according to the divine formulae. The schools, seminaries, churches and mission stations must one and all be purged of every suspicion of unchristian and rationalistic teaching. There shall then be produced a genuine Christian product, acceptable to our Master, and which shall have power and influence with both God and man.

You ask what should be done with those superintendents, foremen and workers who continue in pulpit, school, seminary, official boards and at mission station, to tamper with the divine formulae and continue to turn out spurious products, and thereby undermine the Christian faith. My answer is the same as that of any other practical business man when confronted with a similar question—eliminate, discharge, get rid of all such unfaithful, disloyal employees without a moment's hesitation, and without a moment's delay.

The Bible *vs.* Evolution

By the Rev. H. W. Clough, Ripon, Wisconsin

A LARGE number of people now believe in the evolutionary philosophy, and among these are the majority of our educatonal leaders. Our schools for the most part are committed to the teaching of evolution. They assume that it is true. But has there not been undue haste in adopting a theory and building upon it as a foundation when it has never been proven and is therefore only a hypothesis? While evolution appeals to many minds and seems plausible, yet it is only a theory, a hypothesis. It has never been established as really true. The leading exponents of evolution disagree among themselves, and their theories are continually being revised. Now, this being so, why should we be in haste to readjust our theology and interpretations of Scripture in order to fit the theories of evolution? If we knew that evolution was true, then we should be compelled to do so. But until evolution is established as true, beyond controversy, we should be slow to revise our doctrines and interpretations just to harmonize with mere theories.

If I have a right understanding of the situation, it is not true that all leading thinkers and scientists are evolutionists. There are many men of the highest educational attainments and culture who repudiate the evolu-

tionary philosophy. Some of the greatest preachers, including Dr. J. H. Jowett, are not evolutionists.

We do not undervalue science, but science (classified facts) is one thing and the unproven theories of science are quite another thing. We should be open-minded toward all truth, and we have no reason to fear the discovery of any new facts, but we may properly object to the unwarranted conclusions that certain men draw from these facts. After reading "The Ascent of Man," by Prof. Drummond, I said to myself: "This book is a fine piece of fiction. It is purely a work of imagination, and the same thing may be said of other similar works." Now, in our schools, especially our denominational colleges and seminaries, while we should expect that the exact truth be taught, we should protest against the teaching of fiction as the truth.

To my mind, the teaching of evolution conflicts with the Bible and discredits its authority. In case that we accept evolution as true, even theistic evolution, we shall eventually have to discard the vital doctrines of Christianity. We are enabled to see just where the logic of evolution will carry us in the recent utterance of Canon E. W. Barnes, of Westminster Abbey, who rejects the "fall of man" as unscientific and therefore not true. Of course, there is no place for the doctrine of the "fall" in evolution, as it is inconsistent with the theory. And so it is also with regeneration and other vital theological doctrines. If we follow wherever the logic of evolution leads us, we shall eventually have to scrap our entire orthodox system of doctrines.

Why should we be in haste to assume as true what has never been proven true? Why should we not assume, rather in the absence of contrary proof, that the record in Genesis of creation and the fall is true and a real historical fact? Indeed, we do not have to assume it, because there are many reasons why we should accept the record as true.

Furthermore, about the same thing may be said as to the extreme views of the so-called higher criticism. I have recently read the work of George Adam Smith on Isaiah, and while there is much that I like in the exposition, I cannot accept his conclusions. I do not see any valid reason why we should cut the book of Isaiah into fragments, regarding these fragments as the literary product of different men living in different ages. Even the arguments in support of the twofold authorship of Isaiah are not conclusive to my mind. About the same thing may be said relative to the critical theories as to other books of the Old Testament.

Now, I am aware that these new views are popular, and that anyone who opposes them is branded by certain ones as ignorant and simple-minded. Even such a man as W. J. Bryan is ridiculed by some people on account of his old-fashioned views. He recently gave in our city an address on religious subjects which produced a profound impression on many minds. Yet I heard two college professors speaking contemptuously of his old ideas, and one said that Mr. Bryan had not done any thinking for twenty-five years. But that sort of talk is not argument.

Someone protests against the literal interpretation of the Bible. We may say that parts of the Bible are to be literally understood and certain other portions are not. Like all other good literature, the Bible contains figures of speech such as metaphors, similes, etc. Of course we all understand that these are not to be taken in a literal sense, for to do so is to make the meaning absurd; yet they have a meaning, and from the context it is easy to understand what it is. But any direct statement of Scripture that is free from figurative language is always to be understood in a literal sense according to the meaning of the words in the light of context. If we will read the Bible by this rule it will save us much confusion.

As the Bible is the source, and the only source, of information and instruction in matters of faith and religion, we are dependent upon it for our Christian doctrines. Our doctrines stand or fall with it, and so we should be jealous and suspicious of any teeaching and theories which tend to discredit the Bible as the very Word of God and overthrow its authority as an inspired book.—*Baptist.*

* * *

You ask me to respond to the query, "What I owe to the Bible? My short reply would be, "Everything;" my longer reply, to be sufficiently serious and comprehensive, would run to reams of paper. But if, as I suppose, I am addressed as a man of letters, I will simply say that I owe my education as a writer more to the Bible than to any other hundred books that could be named. It is, together with the classics and our book of school of style, letting alone all that it must be on the moral and spiritual side. I had read the Bible through and through three times over before I was twelve years old.

Presbyterians Good to the Methodists

By B. Fraternal

IN England there was a young Presbyterian woman—her name was Susannah Annelsey—to whom a young Episcopal minister began to pay special attentions, for she was a woman of rare gifts and accomplishments. Notwithstanding she was the daughter of a Presbyteryian clergyman, she became unsettled on the church question and resolved to study up the subject anew. It is easy to foresee what the result would be. She became an Episcopalian and married the young dominie. He proved to be a dreamy, poetical, unpractical sort of man, but he had his use. Nine of their nineteen children they buried in infancy. The mother managed her household affairs with an economy that would have made the heart of "Poor Richard" rejoice, yet all in the loving spirit of the home at Bethany, and she trained her children with a discipline worthy of a military school. She kept up with the classical studies of her boys until they went away from home to school and college. The children were not taught to read until they were five years old, and then only a single day was allowed wherein to learn the letters of the alphabet, great and small. But there was an exception in the case of her stupid son John. She tried to teach him the alphabet for the twentieth time, that, to use her own language "the nineteenth time might not be in vain." And how her life went into his! She was his constant counsellor. She was the earnest defender, if not the instigator, of an ecclesiastical movement whose power is felt and whose praise has been sounded throughout the world. She stood, in her old age, by the side of that son when he preached on Kennington common that memorable sermon to twenty thousand people, and "the slain of the Lord" lay in windrows before him. That grayhaired, bent, silent, Presbyterian mother was speaking in the burning words and ringing tones of *John Wesley*. If she was the mother of Methodism, then the Presbyterianism that produced her must be grandmother to the Methodists. Surely Presbyterians may be pardoned if they feel somewhat proud of their descendants.

One of the most wise, spiritual, masterful administrators in Methodist missions was Dr. William Butler, one of the principal founders of Methodist missions in India and also in Mexico. His memory will be a grateful and gracious one in Methodist history. We heard him say in an address that when Methodist missionaries landed in India, none of them knowing the native language, they were in exceedingly difficult straits, but the Presbyterians, becoming cognizant of the situation, solved their difficulty by loaning them a missionary to be their instructor in the language of that field, and so gave them an early equipment that they themselves were a long time in acquiring. Thus the Presbyterians became a most important short-cut factor at the outset in starting the Methodist brethren on their successful missionary careers in India.

A valuable property is that at Lincoln, Nebraska, the almost palatial home with several acres of land, owned by William Jennings Bryan. As an elder in the Presbyterian church, his great heart moved him to give the estate to his denomination for a hospital and home to re-create returned missionaries. Probably like the great Methodist founder of the Clifton Springs sanitarium, Dr. Henry Foster, he thought it easier and more economical to make over an old missionary than to make a new one. But the constitutional limitations of the Presbyterian missionary board were such that they could not handle the property, and the generous gift was regretfully declined. Then it was proffered to the Methodists and they, having germs that by a true theistic evolution developed into a versatility denied to their revered ancestors, have accepted the trust and will administer it according to the great Commoner's good intent.

In the interior hill-counties of mid-New York state, there are communities that because of death, removals, and a decreasing birth-rate, have declined in population. We know a hamlet where two churches, Reformed (Dutch) and a Lutheran, once flourished, but they became, by the causes named, so depleted that at length for three years they were unable to sustain church services. They finally came together on equal terms and united to form a church of another denomination, and are now enjoying the administered institutions of religion. In the county of Schoharie is the little village of Jefferson, from out of whose Presbyterian church much influence for good has gone; but, either for lack of grit or grace, or something else, such a state of things has

come about that at a recent meeting of the Otsego Presbytery, the church property was turned over to the Methodists, who will no doubt just as well use it for the good of the cause and for the glory of God.

Next!

If the Champion is worth $2 to you it is worth $2 to your friend.

Separation

THIS word used to be much in vogue in Christian circles, expressing a distinction that really distinguished. It has pretty much dropped out of the Christian vocabulary, and in fact some seem never to have heard of it. The line of demarcation between the church and the world is hardly discernible. It is thought that the world is becoming quite Christian, when it is only that the church has become worldly. What the word connotes in Scripture—"Wherefore come out from among them, and be ye separate" (2 Cor. vi. 17)—is as requisite now as back in apostolic days. What does it mean? The Scofield Bible gives, page 1234, the following summary:

(1) Separation in Scripture is twofold: "from" whatever is contrary to the mind of God; and "unto" God Himself. The underlying principle is that in a moral universe it is impossible for God to fully bless and use His children who are in compromise or complicity with evil. The unequal yoke is anything which unites a child of God and an unbeliever in a common purpose (Deut. xxii. 10).

(2) Separation from evil implies (a) separation in desire, motive, and act, from the world, in the ethically bad sense of this present world-system (see Rev. xiii. 3, *note*); and (b) separation from believers, especially false teachers, who are "vessels unto dishonor" (2 Tim. ii. 20,21; 2 John 9:11.

(3) Separation is not from *contact* with evil in the world or the church, but from complicity with and conformity to it (John xvii. 15; 2 Cor. vi. 14-18; Gal vi. 1).

(4) The reward of separation is the full manifestation of the divine fatherhood (2 Cor. vi. 17,18); unhindered communion and worship (see Heb. xiii. 13-15), and fruitful service (2 Tim. ii. 21), as the world-conformity involves the loss of these, though not of salvation. Here, as in all else, Christ is the model. He was "holy, harmless, undefiled, and separate from sinners" (Heb. vii. 26), and yet in such contact with them for their salvation that the Pharisees who illustrate the mechanical and ascetic conception of separation (Matt. iii. 7, *note*), judged Him as having lost His Nazarite character (Lk. vii. 39). Cf. 1 Cor. ix 19-23; x. 27.

The Way Out

THE outstanding fact in the world situation today is the muddle which has been made of civilization. Men have ettempted to do what Jesus long ago declared to be psychologically impossible — to serve God *and* Mammon. They know they ought to worship God, but the serviece of Mammon is attractive if not compelling.

For the Mammon cult encourages men to go after what they want and to insist upon having their own way. It appeals to the craving for support on the one hand and to the ambition to achieve, to take the initiative, on the other—two of the deepest impulses of human nature. It perverts the craving for support into the greed of gain and the desire to achieve into the lust of control.

Is there a way by which the craving for support and the ambition to achieve may be satisfied without the injustice and inhumanity of the present social order, a way out of the tangle of civilization in which the world now finds itself?

Yes, there is one sure way, and Jesus pointed it out at the very time when he declared that what men have sought to do is impossible. He first told us plainly that we can not build up an enduring social order if we make such a muddle of religion to begin with as the attempt to serve God *and* Mammon necessarily involves.

Having warned us that it is impossible to serve God and Mammon, Jesus admonishes us not to go after those things which pagans make their aim in life, but to seek first that realm of God in which fellowship

with the Father, who knows our need both of support and redemption, may be enjoyed.

In that realm in which fellowship with the Father is enjoyed, the righteousness of God also is conferred through the fellowship which faith makes real.

Admission to the realm of God which we may confidently seek is an act of grace, abounding grace, on God's part—it means forgiveness and cleansing for us.

But the righteousness of God is not exhausted in our forgiveness. As the Bible teaches so clearly, the righteousness of God is an enthusiasm for justice and mercy and truth and faithfulness.

If men should gain that righteousness, if in the realm of God through fellowship with the Father in Jesus Christ they should catch that enthusiasm for justice and all that goes with it, not only would the way out of the tangle of civilization be found, but the building up of an enduring civilization would become a hopeful, inspiring and delightful task. The very things that men go after in the service of Mammon, which they lust for and exploit in selfishness and strife, would come to them in abundant measure and would minister a pure satisfaction which greed and selfish ambition can never know.

Men are often charged with the making of a mere material civilization. They are doing nothing of the sort, because it can not be done.

The only way to make an enduring civilization at all is the way that Jesus pointed out when he said: *Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you.—Pittsburgh Advocate.*

The Church-Fair Principles

THE *Sunday School Times,* in its department of Notes on Open Letters, not infrequently gives informing and satisfying answers to rather perplexing questions. A New York state pastor writes, and his interrogatory receives reply.

I have been much interested from time to time in your Notes on Open Letters, and especially with reference to your discussion of the matter of having socials, suppers, lectures, etc., for money-raising purposes.

I have myself stood out against this practise, and have sometimes wondered if I have carried the matter farther than the principle would warrant. Will you please tell me what you think, through the columns of your valuable paper?

For instance, I have been urged to have lectures, suppers, etc., and take a free-will offering. Does not this break the principle of scriptural giving?

An anual conference provides a lecture as a part of the conference proceedings, and charges admission, the proceeds to go in part at least to pay the regular expenses of the conference. A bishop advertises that he will lecture during one evening of each conference he holds, at one dollar per ticket, and will devote the proceeds to the Worn-out Preachers' Endowment Fund. Are both these instances of breaking the principle in question? Or do you think this is carrying the matter too far,—farther than the principle of scriptural giving will warrant?

What would you say of the following? An excursion is conducted by a Sunday-school, articles of food are put on sale presumedly to provide for the necessities of the occasion, really to put a little money in the Sunday-school treasury.

I believe we ought to have socials and lectures, and am perfectly free to take an offering to pay the expenses of the speaker of the occasion, but my convictions have always been against doing such things to make money for church purposes of any sort. Of course, I have run up against criticism on that account, but that should not and has not mattered. I am willing to suffer for the truth, but I do not care to make myself or anybody else any unnecessary suffering. I will stand for a principle every time, but do not propose to get ditched in some mere controversy that will avail nothing.

This minister is right in his stand and right in his principle. The "controversy," if controversy it must be, is availing mightily in some quarters, as readers of *The Sunday School Times* will see when they have the testimony that will be published here a few months hence as to how churches have raised tens of thousands of dollars without resorting to the unworthiness of the commercialism that poses as giving.

The single principle in the matter is this: God has made it unmistakably plain in Scripture that he wants the expenses of his business met by outright giving. When we give, we get nothing back. When we get anything back, we are not giving. Therefore any method of raising money for the Lord that offers, as an inducement to the one whose money is wanted, an immediate return of any sort, whether it be a sandwich or ice cream or any other form of merchandise, or a concert

or a lecture or a sermon, *breaks with the scriptural plan.* That is what *The Sunday School Times* means by the phrase, "lowering morals by raising money."

It is perfectly proper for any one to take of his handiwork or possessions, sell it, and give the money to the Lord. But he must not tell the purchaser that the money is going to the Lord, and thus seek to influence the purchaser to buy. For that demoralizes the purchaser into thinking that he is helping the Lord's cause when he is in reality only helping himself. Let buying be buying, uninfluenced by any knowledge of what is to be done with the money; let giving be giving, without any semblance of return except the consciousness of duty done; and God and man will both be honored.

Seeing the Invisible

RECENT morningreadingwas Mattells us how to realize an "exceeding weight of glory" from even our afflictions. The key to his proposal is in the word "while." Overlook that key, and the verses become almost meaningless. With this key at girdle we are able to approach the heavily barred door of human suffering, and throw all its levers and enter where humanity has been denied entrance for weary centuries. The key is priceless. It is golden. The wealth of the Indies is beggary compared to it. Here is deliverance from spiritual darkness and soul-bondage and from intolerable anguish. For lack of this key, souls are even now embittered and estranged from God. Their afflictions harden their hearts and stiffen their wills against the mercy and the love that would flood all their being with heavenly splendor if they only used this "while".

Paul does not say that afflictions work this weight of glory—in and of themselves. He knew his world far too well to so speak. He was a specialist in affliction. He may be said to have taken his whole course with affliction as his "major." From the time he was let down over the walls of Damascus in a basket to escape the fury of his enemies to the bloody end when the axe of Nero rolled his gray head in the dust at Rome he went from bondage to stoning, and from anguish to anguish. But he had learned how to extract the sting from suffering, how to draw the poison from grief. *It was by seeing the unseen;* it was by refusing to permit his spiritual eyes to be holden by the outward trappings of affliction. Afflictions are lighted as by a glint from glory "while we look not at the things which are seen, but at the things which are unseen; for the things which are seen are temporal (temporary), but the things which are not seen are eternal." If we allow the somber trappings of our sorrows to hold our sight, we get none of the blessings of these verses. If we let the fevered brow, the glazing eye, the shroud, the coffin and the grave fill all our vision, we miss the weight of glory. Only as we stoutly refuse to allow these insignia of affliction to hold us to the things of time and sense are we entering into this priceless inheritance of victory over suffering and of triumph in defeat.

Moses knew this. Of him it is written that he saw the unseen, and "endured as seeing Him who is invisible." The three Hebrew children may not have had the theory of it, but they saw not the roaring furnace stoked to seven-fold fury for their swift destruction. They saw "the form of the fourth even as the Son of God," and the smell of fire was not on "their coats, their hosen or their hats." Stephen saw not the faces distorted with hatred nor the hurtling stones that crushed his bleeding body. He "saw Jesus standing at the right hand of God." And the "far more exceeding weight of glory" came to them all. Moses is yet crowned with such glory as lawgiver and leader as makes his work and his name alike immortal. The Hebrew children found their "weight of glory" not alone in their complete triumph over the wrath and intrigue of their heathen enemies and in the comfort of the presence of Jehovah while in the midst of the burning fiery furnace, but even more in the wholesale conversion of a pagan king and his leaders to faith in their God. It was so with Christ, and with all of his apostles. The long list in the eleventh of Hebrews furnish a score of illustrations of the same truth. These witnesses saw God, they did not see dungeons. They saw "the city which hath foundations whose builder and

maker is God," and with its glory in their eyes, they "staggered not at promise of God through unbelief," but seeing the unseen, they marched breast forward to their exceeding weight of glory. They

> " * * * saw God within the shadow,
> Keeping watch above His own."

Shall we learn the lesson? Do we act in times of affliction as we profess to believe? Or do we behave as do the pagans? Are our hours of suffering shadowed by the heavy draperies of the things which are seen and therefore are temporary? Do we resolutely set ourselves to act as our faith teaches us when tribulation is our lot? Have we learned Paul's "while"?

—*Central Advocate.*

Death

THE full meaning of the word *Death* is too often misunderstood and overlooked. There are three kinds referred to in the Word of God—*spiritual, natural,* and *everlasting.* The first is a separation of the soul from God; the second, that of the body from the soul; and the last, that of the unbelieving man, body and soul, from God for ever.

It will be seen that there is one characteristic which is common to all three kinds—that is *separation;* and that there is no idea of finality—death is not the end.

When the Lord God created man, we suppose that He made him not merely in the form of a body and soul complete, and afterwards that He breathed into this *living man* the Spirit, and he became a *living soul.* As such he communed with the eternal God, who is a Spirit.

In this spiritual state he could walk and converse with God in the Garden of Eden. When, however, he disobeyed the command which had been given to him, he incurred the tremendous penalty. The Lord God had said, "In the day that thou eatest of the tree of the knowledge of good and evil, thou shalt surely die." He did eat, and he died there and then; that is, he forfeited that Spirit which had quickened his soul, and thus became a dead soul; though, as we know, he remained a living man for nine hundred years before his body returned to its dust.

By this one act of disobedience, Adam opened in an instant (as an earthquake opens a deep chasm) the great gulf, the impassable gulf, of separation which is fixed between us and God. By nature, as the children of Adam, we are all on the side which is away from God; and we are become subject also to the sentence pronounced against the life of the body. We know and understand that we are mortal, and that it is appointed unto man once to die; but we do not seem to be aware of the more important fact of the death of our souls. Satan who said to our first parents, "Ye shall not surely die," employs himself now in deceiving men by saying, "Ye are not dead;" and multitudes believe him, and take it for granted that it is actually true. Thus they go on unconcerned about this awful and stupendous reality.—*From Rev. W. Haslam's "From Death Into Life."*

* * *

Fouling with Spiritual Leprosy the Nests Others Build

Did you ever hear of a theological seminary, or a Christian college, or a mission board being established by the higher critics? You did not, and you will not. They are not of that kind. But you have heard of these wolves in sheep's wool skulking into the sheep-fold and insinuating themselves into the fat salaries and places of honor and influence made possible by the sacrifices of people who were moved by the Spirit of Jesus Christ to build institutions and establish boards to spread the rule and reign of our Lord. That is what they are, thieves and robbers, cuckoos that steal nests built by others. Harvard was founded by pious Puritans to teach young men for the ministry. In 1805 the Unitarians captured it. The defeated Christians established Andover and nailed down Andover to Christian teaching by requiring every professor every five years to sign an explicit statement of faith. About 1870 the liberals got Andover, for some liberal professors can lie for the glory of their god. The American Board of Commissioners for Foreign Missions was organized in 1810. It has an income of over a million. But in 1914 this great board was captured by the "New Theology," according to George McCready Price. The higher critics build no Christian institutions, but with spiritual leprosy they foul every nest they can steal.—*Baptist Western Recorder.*

THE SANCTUARY

The Great Family Tree

By David James Burrell, D.D., LL.D., New York City

The Book of the Generation of Jesus Christ. Matt. 1:1-16

SO begins the opening chapter of the most sensational story that ever was told to mortal men. And it's dry reading, as dry as Xenophon's catalogue of ships. One would think that Matthew the publican might have begun his narrative in a more startling way.

There must be a reason. If it be true that "all Scripture given by inspiration of God is profitable," let us discover, if we can, what profit there is in this genealogical table. May we be as fortunate as Samson was when he found honey in a heap of dry bones.

I. At the outset, we are here advised that Jesus was very man of very man.

It is conceivable that God might have revealed himself in some other way. Suppose he had withdrawn the curtains of his pavilion and appeared in royal state? The result would have been as it was with Isaiah: "Woe is me for I am undone: because I am a man of unclean lips and mine eyes have seen the King!" (Isaiah 6:1-5.)

Or, suppose he had assumed the form of an angel, as he not infrequently did in ancient times? In that case he would simply have been an ambassador from a foreign land. But in the incarnation he assumed our nature and made himself one with us. Let old John Tauler sing it:

> "There comes a galley laden,
> A heavenly freight on board:
> It bears God's Son, the Saviour,
> The great undying Word.
>
> And proudly floats that galley;
> From troubled coast to coast;
> Its sail is love and mercy
> Its mast the Holy Ghost.
>
> Now earth has caught the anchor,
> The ship has touched the strand:
> God's Word in fleshly garment,
> The Son, steps out on land"

But why this errand from heaven to earth? Why the incarnation? It is said of Warren Hastings that his sole object in life was to repair the broken fortunes of his family. In early manhood, visiting the old home, he looked out on acres stretching as far as his eyes could see and reflected that these had once belonged to his fathers. He resolved then and there that he would yet be Hastings of Daylesford; and through the succeeding years he pursued that resolution with dauntless persistence. Macaulay says: "When under a tropical sun he ruled over fifty millions of Asiatics, his hopes, amid all the cares of war, finance and legislation, still pointed to Daylesford. And when his long public life, so singularly checkered with good and evil, with glory and obloquy, had at length closed forever, it was to Daylesford that he returned to die."

It was with a like purpose that the only begotten Son of God entered into fellowship with us; namely, to retrieve the fortunes of the family. He purposed to buy back the heritage which was originally ours but had been squandered and forfeited through sin. He took our nature and our name that he might become our *goel* or "daysman." He thus became flesh of our flesh and bone of our bone; taking not on him the nature of angels but of men: until at length, paying the ransom on Calvary, he restored the lost inheritance of the children of men.

II. We may learn from this genealogical table that Jesus was of respectable ancestry.

There was a special reason for establishing this fact. An inheritance was involved; and the time was coming when his legitimacy and corresponding credentials would be called in question. Three points must be made clear: *first*, that he was in the direct line of David; for the promise was that the royal succession should continue in that line until the coming of Messiah; *second*, that he was descended from Abraham, in whose seed all the nations of the earth were to be blessed; and *third*, that, as a universal Saviour, his lineage went back to Adam the progenitor of the race. These points are all made clear in his genealogy as the veritable Son of Man.

III. We are here advised that his ancestry was not too respectable.

There are some names on this family tree that are no better than they ought to be. Here is Ruth, a Moabitess, outside of the Commonwealth of Israel. Here is Rahab the harlot, of the abominable seed of the Canaanites. Here is Bathsheba, the wife of Uriah, co-parcener with David in an unmentionable sin. Here is Ahaz, a gross idolater, who required his own children to pass through the fire. Here is Manasseh, who was transported to Babylon for his wickedness. Here is Amon, the basest of kings, who was murdered by his servants. Strange links these in the genealogical chain of the Messiah! Why are they here?

To show us that no man is a mere creature of circumstance. The blood of evil ancestry flowed in the veins of the Nazarene, but he was superior to it. Heredity is a momentous fact, but it is not entitled to a small fraction of the importance which is assigned to it in the social therapeutics of our time. A man is arrested for theft and brought before the civil courts; his attorney searches among his ancestors and discovers that some of them were guilty of theft and immediately enters this fact as an extenuating plea; whereupon his client is cleared as a kleptomaniac; he is not a kleptomaniac; he is a thief. A man acquires the drinking habit and disgraces himself; search is made along his pedigree and it is discovered that he has inherited his taste for liquor; so he is pronounced a dipsomaniac, but he is a plain drunkard.

The fact is that if the taint of ancestral blood could be justly entered as an extenuation for ill-doing, we should all go scot free: for we are all "John Thomson's bairns." But, blessed be God, we have in the Gospel a sufficiency of power for the overcoming of both heredity and environment. Our worst enemies are our great-great-grandparents; and the supreme test of manhood is in putting up a brave fight against circumstance instead of whining over it or surrendering to it. In other words, every man, be he saint or sinner, must, under God, become a self-made man.

"Honor and shame from no condition rise:
Act well your part: there all the honor lies."

IV. We may also learn from this dry chapter that Jesus was born precisely at the right time.

It was said by Napoleon that the Austrians were defeated in the battle of Rivoli "because they were not on the minute." God is never too early, never too late. He never hurries; yet is he not slack concerning his promise.

The time represented by this succession of names was some thousands of years. Meanwhile the world was waiting for Christ. The hearts of the faithful were agonizing for his advent. Souls were perishing in multitudes, groping after truth and passing lockstep, quickstep out into the night. How long, O Lord, how long?

But there were reasons for this delay. A three-fold preparation was necessary for the coming of the Christ. The Jews, as the chosen people, were entrusted with the work of leavening the nations with monotheism; and they were doing it. The Greeks must perfect themselves in the philosophic method and formulate a language for the expression of spiritual truth; and they were doing it. The Romans must conquer the earth and cast up an highway for the coming of the King; and they were doing it. As soon as this threefold preparation had been accomplished, the signal was given and the angels sang the advent song: "Glory to God in the highest, peace on earth, good will toward men."

The most extensive river-course on earth is the Amazon, which rises among the Andes and, flowing along the channel for about four thousand miles, empties itself just under the Equator into the sea. Its current is perceptible two hundred miles out in the ocean and its tides are felt through an upward course of four thousand miles. It waters a valley of not less than two million five hundred thousand square miles. In all that area there is not a river, not a brook, not a fountain gushing from the hills, which does not pour itself into the Amazon and flow onward into the sea. In like manner all the history of the early ages, its war and peace, its vicissitudes among men and nations, led up to the coming of the Christ.

V. We perceive, also, that in this genealogical table the name of Jesus occurs in precisely the right place.

It ends the family line. Jesus suffered the greatest sorrow that could befall a son of Israel, in that he lived and died a childless man. So it was prophesied: "He shall be taken from prison and from judgment: and who shall declare his generation? For he shall be cut off out of the land of the living."

Had he then no posterity? Read on in the same prophecy: "It pleased the Lord to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see

his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand. He shall see of the travail of his soul, and shall be satisfied." Children? O yes; an innumerable multitude. The old lineage was indeed cut off; but *Anno Domini* marks the beginning of a new family line, of which not Adam but Christ, as "the second Adam," is the head.

Read on in this prophecy: "For ye shall go out with joy and be led forth with peace. The mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands. Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree; and *it shall be to the Lord for a name, for an everlasting sign that shall not be cut off.*" Aye, an undying name; an endless posterity! Souls like the fluttering leaves of Vallambrosa. Trees clapping their hands and mountains singing the anthem of a regenerated race! Ten thousand times ten thousand and thousands of thousands, here and in heaven.

"One family we dwell in him,
One church above, beneath."

Finally, the attention here given to the genealogy of Jesus forces us to the conclusion that *our religion is essentially a personal relation with him.*

The New Testament might have begun with a creed; but it did not. It might have begun with a moral code; but it did not. Both doctrine and ethics are vitally important; but Christ himself is Alpha and Omega, the first and the last letters of the whole alphabet of life and character. He is the beginning of all high purpose and splendid hope; the end of all true ambition and holy endeavor. He is first, last, midst, and all in all.

It is our privilege—and higher privilege there cannot be—to belong—if we so choose—to the new family which was thus begun in Jesus as the Christ. In him we are received by adoption into the great household which finds its shibboleth of unity in the words, "Abba Father." It is written, "He came unto his own and his own received him not; *but as many as received him to them gave he power to become the sons of God.*" How all carnal kinship dwindles in view of this glorious truth! Far better to be of this lineage than of the line royal! "Now are we sons of God—and if sons, then heirs, heirs of God and joint heirs with Jesus Christ to an inheritance incorruptible, undefiled and that fadeth not away."

This is the message of the great family tree—our true Christmas tree.

"God rest ye, all good people,
Upon this happy morn;
The God of all good Christians
Was of a woman born."

Blessed be his name for the Gospel of his beloved Son, who thus bowed the heavens to come down and be one of us!

The Rebirth of Humanity

By A. William Lewis, A.B., B.D., Hay Springs, Nebraska

The first man, Adam, became a living soul; the last Adam became a life-giving spirit. 1 Corinthians 15:45.

CHRISTMAS means more than the human mind can grasp. It is much to the children, for its observances. It is much to the trusting soul, for meditation and gratitude. It means more and more to the whole earth. Its truth has filled the past, and is filling the present with an ever-unfolding glory. "When Jesus was born in Bethlehem of Judea," it was the *Rebirth of Humanity.* "The last Adam became a quickening spirit."

The human race was decadent. The Chosen People, with special training and marvelous privileges, had become formalists at their best and whited sepulchres at their worst. The world at large was rivaling the Antediluvians. Instead of washing the earth with a Flood, God tried a new plan. He put new life into the living soul of Humanity. As the white water lily grows up from the black mud of the foul pond; so Jesus Christ brought to corrupt human life the Spirit that produces a most glorious life, like to that of God in Heaven. Christmas commemorates this marvelous achievement of God. When Jesus was born of Mary, a new life came into Humanity, a life-giving spirit.

The life of Jesus of Nazareth revealed a possible ideal. He daily and hourly lived the life that was the proper outcome of His life-giving spirit. "No man ever spoke like Him." No man ever lived like Him. The best people of His day were amazed, and rejoiced. This was a new manifestation of human life. In

Him human nature meant more than the optimists of the past had ever dreamed. The common people saw His life and heard Him speak gladly. Those that should have been models were filled with jealousy, and became more and more bitter against Him. His love was in high relief over against their hatred.

Jesus Christ had no children according to the flesh. How was this new life to be reproduced? We are thankful that it was a "life-giving *spirit.*" After Jesus had exemplified His new Gospel, He went home to God the Father; and He sent His Holy Spirit, Who gives this new life to all who will receive Him into their heart. We are told, "The Spirit had not yet been given." Jesus was the *first fruits;* and all mankind may now receive and cherish the same life.

When God created man, at a certain stage of this work, He breathed into "man's nostrils and he became a living soul." We all inherit this life with a living soul, the life of the first Adam born in the likeness of man. This life is capable of receiving a new spirit from God. The angel said to Mary, "The Holy Spirit shall come upon thee, and the power of the Most High shall overshadow thee; and behold thou shalt bring forth a son, and thou shalt call His name Jesus." This is emblematic of the new life coming into every human soul. The Holy Spirit comes upon us and the power of the Most High overshadows us, when our heart is open to His love; and a new spirit enters into our soul.

"O Holy Child of Bethlehem,
Be born in us to-day;
Oh, come to us, abide with us,
Our Lord Immanuel."

With us personally rests the awful responsibility of choice. Mary consented, and glorified God. It is possible for any human being to close his heart against God; and God will not force Himself upon him. Thus many in Christian America have bolted their heart against Christ, and they know nothing of this most glorious Gospel. They refuse to believe. They think it a mystical delusion. But millions to-day know in our own experience that when we opened our heart to the love of Christ, His Spirit entered into our being, and we were born again, into a new life, so different, so glorious that no tongue can tell it. "He that hath the Son hath the life."

Mary cherished the Holy Child: and He grew in grace and in favor with God and man. Some Christians, after receiving this new life dwarf it, and paralyze it, in the most pitiable manner. Paul laments, "many are sick, and not a few sleep." Thus they grieve the Holy Spirit, and commit suicide, spiritually. It is our glorious privilege to cherish this life, through loving obedience to God's will, in whole-hearted consecration.

The Kingdom of Christ has spread so slowly, because the Gospel has not been proclaimed. Comparatively only a small part of the Human Race have really heard about Christ, so that they understand. Many in Christian lands have only a vague knowledge, which does not appeal to them. Christ founded His Church to propagate this glorious truth; and the Church has not been faithful nor zealous. It is functioning now as never before, but this is only a beginning. Let every Christian incarnate the Gospel daily. Millions do not read the Bible; and it is up to us to *live* it. The Foreign Missions of the different branches of the Church are being pushed with the zeal of the few, but the great majority of Church members are not doing one-tenth part of what they ought to do to spread the glad tidings. Let Christmas emphasize this privilege.

The celebration of Christmas is a shallow performance for many because they do not know its deeper meaning. The creation of the human race would have proved a colossal failure and an eternal catastrophe, had it not been for the Incarnation of Christ, of which Christmas speaks. In this lies the only hope of mankind. Through Jesus Christ by His Holy Spirit alone can His Kingdom come! The first man, Adam, was a living soul; the last Adam was a life-giving spirit. The kingdoms of this world are material and mortal; but the Kingdom of Christ is spiritual and everlasting.

Mankind, though reborn, still lives in a tenement of mortal clay, subject to infirmities and beset by sin. The present life is a constant struggle between the new spirit and the old man. We need to look unceasingly to the Holy Spirit of God for His help, that we may come off more than conquerors. Giving Him full sway in our life, then at last death will set us free from enslaving environment; and the spirit of God within us will burst forth into the glory and the liberty of the matured life, the *imago.*

* * *

One ought to talk only as loud as he lives: a rule which would deprive some people of the privilege of shouting.—*J. Wilbur Chapman, D.D.*

Little Bethlehem

By Bruce S. Wright, D.D.

And thou, Bethlehem, though thou be little, yet out of thee shall he come forth that is to be ruler.—Micah 5. 2.

BETHLEHEM, thou art little, but out of thee shall come forth the greatest man that ever lived. Bethlehem, men would not speak of thee in the same breath with Babylon, but thou art remembered, while Babylon is forgotten. Bethlehem, thou art little, but today thou are the center of the world. An ancient Assyrian king wrote contemptuously, "I Sargon, have ground into dust and caused to cease to be—." Then follows a description of the territory subdued, Bethlehem included. Who would think of Sargon or Assyria now, if those names were not linked with Bethlehem? O little Bethlehem! "We are bewitched by bigness." We talk about big business, big buildings, big cities, big projects, big programs, big congregations. We get so in the habit of talking about big things that we imagine nothing is worth considering that does not have dimensions. The outcome of any big program or project depends upon a thousand and one little things which must be watched every hour of the day and night. It is exhilerating to meet with a big congregation in a big temple, but the facts are that national history and spiritual progress have turned upon little groups gathered in restricted rooms.

O Lord, thou who didst come to earth by way of a humble manger in a little town, help us that we may be not carried away by mere bigness. Thou dost not ask for thy Kingdom some wide-extended territory; thy throne is man's heart. O Christ of Bethlehem, steady our lives this Christmas season; help us to fix our faith upon the little things, to remember the little children and the lowly folk.

Calling Jesus out of Egypt

A RECENT Morning reading was Matthew ii. where the story is told, verses 11-15, of Joseph and Mary taking the young child Jesus and fleeing into Egypt to escape Herod's massacre. The record says this was done "that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my son."

The prophet-reference is to Hosea xi. 1, where it is written "When Israel was a child, then I loved him, and called my son out of Egypt." Hosea's reference plainly is to "Israel," i. e. the Jewish people; how then can it refer to Christ's return from Egypt? A letter from a versatile lawyer has turned up which says: "When Matthew wrote that Joseph took Christ into Egypt in order that Hosea's prophecy might be fulfilled, he simply blundered. I could quote more of Matthew's mistakes."

This is a rather serious charge to make; but aside from that, a principle of interpretation is involved which calls for explication and justification: indeed the explication will carry the justification.

J. Monroe Gibson of London, formerly pastor in Chicago, has a book, "The Mosiac Era" the first chapter of which is "Israel in Egypt," in which the difficulty is finely met (pp. 7-9). His idea is, that God's promise of a "son" to Abraham covers, in its fulfillment, three eras: the patriarchal, national and gospel.

In the patriarchal era, in the first generation Isaac was the son of promise to the exclusion of Ishmael; in the second generation Jacob was the son to the exclusion of Essau; in the third generation Joseph had "the birthright" (1 Chron. v. 1, 2).

A change of dispensation brings in the next, or national era, when the "son" is no longer an individual, but the nation as a whole: "Israel is my son, even my firstborn" (Ex. iv. 22); and also "When Israel was a child, then I loved him, and called my son out of Egypt" (Hos. xi. 1). Thus it is seen that Israel was the fourth "son" in the succession, and his history covers the whole period of the national era.

Now when another change of dispensation brings in the gospel era, or perhaps it would be better to say, when the coming in of the gospel era brings in a change of dispensation, where could the "son of promise" be found except in "Jesus Christ, the son of David, the son of Abraham" (Matt. i. 1).

So, as Dr. Gibson well says, this passage, "Out of Egypt have I called my son," which manifestly refers to the nation of Israel, has, as used by Matthew, been often cited as a misapplication of prophecy, and some commentators have tried to defend it on the ground of its being a mere accommodation; whereas it is most natural, most appropriate, and most striking when we only keep in mind the link of connection between the son of the earlier and the son of the later era, and the closely typical relation between them."—*W. H. B.*

FLASHLIGHTS

By Edwin Whittier Caswell, D.D., Middletown, Delaware.

Perfect love casteth out fear because fear hath torment.—John 4:18.

Filial fear, the fear of reverence or fear to do wrong is not the fear spoken of in the text. It is slavish fear, the fear of doubt, of despair, of death and judgment—that is sinful fear. In fullness of love there is no room for fear; love fulfilling the commandments, removes the fear of penalty.

Fear is the coiling of the serpent, crushing out the life; love is the encircling arms of Him who is the everlasting life. Fear tents around Mount Sinai, where are lightnings and thunders; love rests under the peace and pardon of Calvary's summit, where humanity is shadowed by the blood of the Cross. Fear makes nations and neighbors arm themselves against each other; resulting in bloody conflicts. Love binds friends together, though separated by wide oceans.

Power is wedded to love, weakness to fear; the sinful, like the savage, lives a life of fear, despondency and gloom. Therefore, "let not your heart be troubled." He who is the power of an endless life, is with you always; He is the resurrection and the life. The Father hath not given us over to the spirit of fear, but to power, love and wisdom, making us courageous, like our Conqueror of all kingdoms.

Overcome evil with good.—Romans 1:21

We are not to render evil for evil, but love our neighbor and even our enemy. Love and hate are two antagonistic principles. Mercy crowns legalism with salvation, as light dispels darkness and love extinguishes hate. The spirit of Christ is that of gentleness, meekness and overwhelming love. The leaves of some trees cannot be whipped off in the winter, but when the sap begins to rise in the spring, they fall to the ground. Developing the good eliminates the evil; exalting Jesus is better than fighting Satan; he falls as Christ rises. Cultivating the good prevents the growth of sin. The tonic of sunlight and pure air is often better than medicine; so, keeping in the love of God vitalizes the character to resist sin. Excrescences of the soul drop off while growing the Christian life. Therefore, attack evil from heaven rather than from the earth. "If thine enemy hunger, feed him." The expulsive power of a new affection will help the enemy to love the friend.

It is said that a bullet will not go far in a snowbank; it is checked with the gentle resistance of a kiss; but it would penetrate much farther through the solid steel or hard wood. Yielding is more overcoming than hateful resistance. Love is God's way.

Whosoever shall be chief among you, let him be your servant.—Matthew 20:27.

The Good Samaritan is a portrait in life of the ministering spirit. Mutual serviceship is the chief principle in God's family, but fallen humanity would rather be master than minister, a whirlpool instead of a fountain. When business means brotherhood, munificence, beneficence, the problem between capital and labor will be solved. Doing justly, loving mercy, walking humbly is a crown of glory brighter than kingly lordship. Ministering has shown God to men. People love to study the pictorial Bible of examples of self-sacrifice. Helping others is saving ourselves and making ourselves worth saving. If one apple illustrated gravitation, one sparrow God's care, so one deed of service for others is a loving portrait of Christ's cross for the world. We count that day lost that sees not one good action done.

Heaven is eternal ministering; "for his servants shall serve Him night and day in his

temple." Service for others is the occupation of immortals; earth is preparatory, heaven the arena for everlasting activity. Loving one another is the brightest celestial service; doing is the expression of loving—the language of the redeemed. We are practising here to get ready to join in the angelic chorus, the new song of loving and living for the myriads of God's children in all the wide universe of His worlds.

Perfect love casteth out fear.—John 4:18.

Christ's perfect peace is a holy quietness from little worries, trials and anxieties. Encircled in sheltering arms we rest safely, singing, "I shall not want." But it takes perfect love to cast out fear of men, devils, death and danger. Love is for enemies without; peace for the little foxes that spoil within. Love hides us under the shadow of the Almighty, away from the terror by night and the thousand that fall at our side by day. Peace and joy are single rays from the sun of love, making a trinity of graces—these three, but the greatest of these is love. Peace is love in repose; joy, love like the rolling billows. Peace is like a deep tranquil river; joy, the fullness of the ocean. Peace passeth all understanding; love passeth knowledge for it is God in man.

After sailing over the ocean of love, joy and peace, we find anchorage in the sea of glass and then sail on over the ocean of eternal, unfathomable love in a new voyage, forever and forever. In the heavenly career. He will be our Captain and Guide who once said, "My peace I give unto you; continue ye in my love, that my joy may remain in you and that your joy may be full.

Lord, bid me to come to Thee on the water—Matthew 14:28

Peter walked safely on the water while he looked unto Jesus, but when he gazed at the boisterous waves, he began to sink. Come unto Me, and look unto Me are the blessed words of Christ's invitation, but when our purpose is only self gratification, the display of our powers, or to satisfy unholy ambition, we sink and cry, "Lord, save or I perish." Jesus had a high motive in walking on the waves, to save the disciples from shipwreck; Peter had no particular mission in mind and therefore failed.

At another time, Peter's curiosity led him to exclaim, "Lord, whither goest Thou?" but he did not wish to follow Jesus as much as he thought he did, for in the midst of danger and persecution, he denied him thrice. But after Pentecost, he was a new Peter, following everywhere, even unto the cross, like unto his Lord. When we are looking to perpetuate our own selfish desires, we sink into the depths of doubt. When the glory of Christ and the salvation of men is our aim, we walk safely everywhere as witnesses for Him. Willingness to go with Jesus into the garden, all the way to Calvary, down through the gates of death, is the test of true discipleship. Are we willing to be baptized with His baptism of suffering, or only to run well for a season of pleasure?

These stones shall be for a memorial forever.—Joshua 4:7.

Twelve stones were a memorial to the children of Israel at the crossing of the Jordan. So Plymouth Rock is a memorial to the Puritan Pilgrims crossing the sea—a mile stone on the way to freedom from bondage. Every pilgrim felt that he had a piece of that Rock in his bosom to rejoice over as a new summit of attainment for all the past.

Plymouth Rock speaks of patriotism, heroism, Divine providence, the Book of God and great nobility of courage and character. The English exiles went out like Abraham and Moses, one step at a time with no vision of the distant scene except the eye of faith. We are today journeying to the higher altitude of social, national and religious life by the same process of faith in the invisible Leader and Guide.

The Pilgrims planted the seed of a great tree whose branches are filling the whole earth, whose leaves are for the healing of oppressed peoples; whose fruits are freedom of speech, of schools, of conscience, of worship, of government and of body and soul. We have become a composite nation, containing millions of all races, who are reposing under the shade of our Puritan tree in America. The Pilgrims' ideals were spiritual rather than material; Christ and the Bible are pillars in their temple. They believe that nothing can be made politically right which is morally wrong.

Is not the Mayflower returning these days to bless the nationality from which the Pilgrims came, helping to give liberty to all the nations of the earth?

I delight to do thy will, O God.—Psalm 40:8.

Duty is greater than a right. We may surrender our rights but must not evade our duties. God calls to duty and must be obeyed.

"I will to will the will of God,"

is a noble motto. A nation should not be hedged in by local, artificial boundaries but should be like Him whose kingdom is universal, who is God over all. Our sympathies should be everywhere among human brotherhood.

There should be no race in religion, no sex in citizenship, no sectarianism among churches and no sectionalism in politics. The unity and oneness of the race demand this universality in the Father's household. Every people should be for God, home and every land. What harms or helps humanity affects us. There are five great words in the English language, God, duty, love, humanity and immortality. "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus." Is not this the ideal for individual and national life? No one can aim higher and no one should aim lower. The forces of the universe are our allies, if we are under His banner of truth.

Perfect music is the harmony of all tones and voices united, not one instrument or solo but the whole orchestra. Heaven's chorus is filling the whole earth; "glory to God in the highest, peace on earth and goodwill to men."

I am carnal, sold under sin.—Romans 7:14.

Sin darkens homes, deforms character, deceives souls, blights beauty and blackens purity. It is as fatal as leprosy; it is more than error, deeper than environment, wider than heredity and vaster than time. Sin is a moral monster, striking its deadly fangs into hearts of individuals, nations, society and the government of God. Salvation from sin is the question of all the centuries. Can I, sold under sin, a slave to evil, be restored, cleansed, built into the family of God? Is Christ Jesus my Saviour? O let me find Him, love and be like Him!

It is impossible for me to forgive myself or atone for my own evil deeds. Christ putting himself into the scales of justice, weighs down the sins of the whole world, making us free from the law and penalty as well as free from guilt and impurity. He bore our sins in His own body on the tree; therefore, whom the Son makes free is free indeed.

A criminal in prison may be pardoned but not cleansed; his social position and moral nature are unchanged by pardon. But Christ's redemption includes the whole man. He forgives, regenerates, restores the lost one to angelic altitudes. Sin is finite; grace is infinite. Man forgives reluctantly, God abundantly.

The former treatise have I made, O Theophilus, of all that Jesus began to do and teach.—Acts 1:1.

Luke's Gospel narrates what Jesus began to do in His visible ministry. Luke's Book of the Acts continues Christ's mediatorial mission after He became invisible. Greater works than physical miracles are portrayed in the deeds of the Apostles after Pentecost. Our Lord, as He promised, sent down the power of the Holy Spirit upon His followers. Christ's personal mission was to prepare the way for the final triumph of His kingdom which the church is to achieve by Divine influence. The Gospels may be called the bud, the Book of Acts the blossom and fruit of the tree of the cross.

The giving of Jesus' body and life on Calvary was preliminary to the outpouring of the Holy Spirit on the day of Pentecost. The water baptism of repentance must be followed by the cleansing baptism of fire and power for the enthronement of purity in the hearts of men. God's perfect love casts out every fear, making the Apostles perfect leaders and the witness of the spirit assured the disciples of final victory as they started for their world-wide journey. The spiritual atmosphere they breathed was life to the soul; their conversation was in heaven, where mansions were being prepared for them. They could die like Stephen and Paul, with glory shining upon their faces as they ascended to their Lord.

When he is come, he findeth it empty.—Matthew 12:44.

"To Let" is written over the doors of many jails and saloons since prohibition came. We acknowledge that the saloon furnished opportunity for the social life of men, many of whom should have been at home with their families. The church is now called upon to help supply this social need by community houses and healthy amusements. "To Let" for social pleasures is written over the brows of millions of young people, which offers a supreme opportunity to the churches of America. While the saloon mingles poison with its sociability, Christianity offers the elixir of life

with its friendly companionship and innocent pleasures.

Many hearts are "To Let," swept and garnished from liquor defilement. The doors are ajar for him who knocketh to enter in. Evil spirits will occupy these empty apartments if we fail to do so. It is not good for man to be alone; amusement, fellowship and friendship are characteristic needs of our natures. If we win socially, we will win spiritually.

Isaiah says "When a hungry man dreameth that he eateth, when he awaketh, his soul i empty." If the church fails to supply thi great need, the enemy will come and make th last state of that man worse than the first.

"To Let, Unfurnished," is written in the smile of many a youth who is about to pawn his character for gold or pleasure and allow his soul to be burglarized by Satan. Admitting the one mighty to save means the eterna occupancy of our being.

PRAYER MEETING SERVICE

By A. William Lewis, B.D., Hay Springs, Nebraska

December will bring us to another milestone. In the Marathon races special interest is taken in the contestants at every milepost. Let us check up our own race, and try still to make 1922 the best yet, for Christ and for Humanity.

God's Quest of Man

John 7:37-52

Man's philosophy scorns the thought that God cares for each of us individually. Many without reasoning are led by bitter experiences to wonder if God really cares. The masses of mankind live as if God was not to be reckoned in life's problems. "Every man for himself." Surely it is Good News that Christ brings to us. His Gospel proves that God cares, yearns for man, seeks man.

This is just what man needs, to keep him from despair and reckless gamble. Nothing else can satisfy, and this is all sufficient. This is proved by man's thirst after God, as much a part of our being as the bodily thirst for water. Our appetites imply satisfaction. God gives us this soul-thirst, because He wishes to give us Himself in satisfaction. He provided light and beauty for the eyes, music and expressed thoughts for the ears, and love for the heart. Jesus attests this truth. "God so loved the world." Read the Parable of the Prodigal Son. God sent the prophets of old, and last of all gave His Son. John 7:37. The promise of the Father was the Holy Spirit, by whom He is now seeking man.

The Holy Spirit seeks after man through human agents. *"Go ye."* He seeks man b the *Bible*. Read the invitation in Rev. 22:17, "The Spirit and the Bride say *come*." Study the History of the Bible Societies. God seeks our heart, and our *"whole heart."* God seeks our loyalty and service. "Seek ye first the kingdom of God." Learn of Him. Let Him have your supreme love. "Whom to know is life eternal." Ponder this, God incessantly is seeking you.

Man's Quest of God

Acts 17:22-31

Man's desire for God is as universal as hunger. Some that are sick loathe food; and it is only sin-sick souls that have aversion from God, or feel no appetite for His love. The one that created our body, and gave it hunger and thirst, also created our soul, and gave it an irrepressible yearning after God.

The missionaries tell us that wherever they have gone they have found men worshipping God, as best they know how. Our American Indians worshipped the Mighty Spirit, *"Kitche Maneto,"* and their loyalty to Him should bring the blush of shame to the cheek of many white Americans. The native Bushmen of Australia, the Hottentots of Africa, the Hindus of India, the Incas of South America, every one of hundreds of peoples to whom missionaries have gone has been found worshipping God, according to their imperfect knowledge of Him. God "made of one every nation of men to dwell on the face of the earth . . . that they should seek God, if haply they might feel after Him and find Him,

though He is not far from each one of us; for in Him we live and move and have our being."

In U. S. A. doubtless 90% believe in God; and the other 10% are aliens of the red type, who do not want to believe. This belief is lamentably weak and quiescent; but it is brought to the surface by prospect of sudden death, or by great calamities. There are two kinds of human belief. One is head belief, which does not affect the life. This is kept in a sealed, air tight apartment, as a hope of salvation, when the ship founders. The other is heart belief, which pulses in every part; and gives man an active and efficient quest after God. It is a new life, so that really we are thus born again. We "feel after Him and find Him." The issue is certain. When man gropes after God and God seeks man, they will not long remain alienated. But the heart is man's citadel; and God does not force man to yield. This is man's awful prerogative. He can keep God out of his soul. "Behold I stand at the door and knock." Man is won, and opens the door. We then become conscious of God's presence. He takes up His abode in our heart. (John 14:23.) We find God more and more, in detail. Our unrest reposes in His love. Our perplexities are untangled and fall into a straight line. Our vacillation steadies, and becomes a passion to do God's will. Now we know in part, enough to be eager, to know more.

Christ the Mutual Hope

Luke 2:21-40

God is unceasingly seeking man; and man naturally seeks God. Now let us consider this reassuring truth that Jesus Christ is God's Envoy and Son; and He is Man's Champion. Thus in a new sense Christ is the Mediator between God and Man. God and Man find in Him their supreme Hope, *mutual.*

Christmas every year emphasizes God's purpose for Man. "Yet I doubt not through the ages one increasing purpose runs, and the thoughts of men are widened with the process of the suns." What was Jesus to God and to Man? All know that Jesus was unique, with no rival, in His personality and in His influence. God's problem was how to reveal Himself to Man. Man was blinded by his gross material perceptions and by his prejudice. God sent patriarchs and prophets of old time to little purpose. Finally He sent His Son, to be the declaration and the revelation of the Father. (John 1:18.)

Jesus was the incarnation of God, *limited.* Only a limited part of God's infinite life could be incarnated in the person of a man. To that extent Jesus realized His life in His human personality. Parents should incarnate God to their children, that they may learn to know Him directly, through His Spirit. Jesus impersonated at least some of the attributes of God,—Truth, Honor, Wisdom, Strength, and Love. In Jesus to-day the world is beginning to see God. No other religion gives such a revelation, such a "light for revelation to the Gentiles."

Jesus also was the *model man.* He became an attractive Exemplar. This was possible because "God made Man in His Own image, after His likeness." Jesus was God's ideal for Man, a little bit of Himself. Man was degraded, condemned and hopeless. Jesus showed Man's possibilities. He became Man's Champion. He lived the heroic life, and appealed to the latent heroism in Man. Thus He was "the glory of Thy people Israel." The "Man of Galilee" is the divine Leader of men, in response to His challenge, *"follow me."* Few people are gripped vitally by an abstraction, by a principle formulated in words; but they may be won heart and soul by an attractive personality, embodying principles. Jesus made religion interesting, because He made it intelligible, and therefore attractive. He showed how to express life, rather than how to repress life. He gives us the lure of a beautiful life, an approving conscience, a glorious ideal, and an heroic enterprise.

Israel rejected Jesus and failed. The same is true of Christ today. Let all beware! He is Man's only Hope. He shall triumph gloriously. "Every knee shall bow and every tongue confess that he is *Lord* to the glory of God the Father."

"The Strength of the Lord Jehovah"

Psalm 71

We look back upon another year of Grace; and we look forward to another year of uncertainty, of struggle, of hope. Foolish is the one that goes forward trusting in his own strength and wisdom. When I was ordained to the Gospel Ministry, a good old Doctor of Divinity gave me the Charge, with this text

for my life's motto,—"I will go in the strength of the Lord God." Psalm 71:16.

The history of man has proved that the wisest often think and act disastrously. Fortune in human affairs acts like a roulette. Perils, seen and unseen, bestrew our pathway; and circumstances combine with sinister fate. The vaunted strength and wisdom of man crumbles like a house of cards. There is One Who is superior to all fatuity, stronger than the powers of darkness, and more kindly loving than the best mother of earth. He seeks us, and He pledges His honor to lead us safely and triumphantly through the future. "I will instruct thee and teach thee in the way which thou shalt go: I will counsel thee with mine eye upon thee." Gracious Lord, I gladly accept thy proffered help.

This is primarily true of our individual life. God is a wise dispenser of earthly good; and He guarantees to give us our daily bread, all that is really best for us, though perhaps not the dainties that we desire. In a financial way, let us go forth trusting in divine guidance. In our aims for higher attainments in learning and refinement, in adorning the life God has given us, let us be ever mindful of His promises. In the hour of temptation, let us look and live. In building the immortal structure we call character, let us study the Blue Print. In our plans for service, let us never forget the proffered help.

This is true of our part in the establishing of Christ's Kingdom.

TOPICS OF MID-WEEK MEETING

Lesson: Ps. 19. *Topic*: Wise Guidance. *Text*: Rom 7:22. *Parallel Texts*: Job 23:11,12. Ps. 40:8. Prov. 8:20. John 16:13. John 14:26. 1 John 2:20,27. Ps. 23:2,3. Ps. 119:35,45,59.

Lesson: Matt 5:1-16. *Topic*: Joy by the Way. *Text*: John 13:17. *Parallel Texts*: Ps. 1:1. Jer. 17:7,8. Prov. 16:19. Isa. 57:15. Ps. 126:5. John 16:20. 2 Cor. 1:3-5. Ps. 37:11. Isa. 58:10,11. Prov. 14:21.

Lesson: Isa. 55. *Topic*: Daily Help. *Text*: Matt. 11:28. *Parallel Texts*: Prov. 3:13,17. John 15:10,11. Num. 6:24-26. Heb. 4:3. Isa. 28:12. Jere. 6:16. Rom. 5:12. 2 Thess. 1:6,7.

Lesson: Rom. 12:27. *Topic*: Our Helper. *Text*: John 14:23. *Parallel Texts*: John 17:23. Isa. 43:2. Rom. 12:10. Prov. 8-17. 1 John 1:3. Gal. 2:20. 2 Pet. 1:4. John 14:20. Col. 1:27.

Rationalism and Revelation

The clear-cut issue before the Christian today is the choice between a naturalizing rationalism and a supernatural revelation. There is no middle ground. A man cannot serve two masters. He who erects his building on rationalism builds his house upon the sand. He who builds firmly on revelation rears his structure upon the rock. Rationalism changes form; it has the voice of the charmer, but its hands are palsied and its feet follow the path of death. It has no record of lives transformed by a renewing of God's grace. It cannot create; it can only copy. It is an iconoclast whose alabaster box has no ointment. It dismantles a heart and then follows it with dismay. It injures a friend before it has hardly gone the half mile with him, and then both often fall together into the path of death.

Revelation brings to the traveler the sunrise; bears in its hands the gifts of love; leads its friends to the uplands of hope and into the fields of spiritual service. It tranfisgures human life in all its relationships. It turns the desert into a garden. The cloth woven on its looms is a design of heaven and never wears out. It is a physician who heals the hearts of men and gives his life in compassion.

Rationalism robes itself as an angel of light. Revelation is an angel of light. "Choose you this day whom you will serve!" He who goes after rationalism goes to the field of spiritual death and loses his way in the barren wilds of unbelief. He who follows after Revelation finds the marks of the pierced Son of God and treads the path that never strays from the truth. In these days of agony the world is weary of the dirges of rationalism. It wants comfort in its night of sorrow. Only Revelation can teach it to sing the songs of salvation. —*Watchman-Examiner.*

* * *

The daily study of the scriptures is one of the best means to develop the Christian life. Lack of the study of the Bible itself in the home and school is largely responsible for the failure of children to grasp the fundamental and essential truths of religion. Memorizing the Bible and the catechisms of the Church should be an important feature of every Sabbath-school class and should be given large attention in every Christian home. Parents, teachers and superintendents should give the Bible the important place that it deserves in the training of the child life.—*Journal and Messenger.*

LIBRARY TABLE

By Professor Leander S. Keyser, D.D., Springfield, Ohio.

Preaching and Sermon Construction. By Rev. Paul B. Bull, M.A. The Macmillan Company. New York, Pp. 315. $2.50.

The author of this engaging volume is a loyal priest of the Church of England. One cannot help admiring his devotion to the doctrinal standards and churchly practices of that communion. One may not always agree with his distinctive denominational tenets and policies; but the evangelical believer, whatever may be his denomination, will certainly approve of the author's sturdy adherence to the Bible and his firm stand for the supernatural in this "weakling age, sick with a deadly doubt." Speaking of Christian teaching, he says (p. 12): "It is supernatural. It is not the lofty flight of human speculation, nor the irresistible conclusion of logical syllogisms, nor the assured result of mathematical demonstration. It is a gift from God—a divine bestowal."

The author believes in dogmatic preaching, that is, positive preaching, although it should be done in a kindly and persuasive way. He believes that the individual should be permitted to make his original contribution to the age, but should not be an individualist; he should not think that he is wiser than the great fellowship of the historic Church. That, we believe, is a correct correlation.

The practical parts of this work are of great value to the minister in his function both as a preacher and a pastor. If he will read, inwardly digest and conscientiously carry out the suggestions and admonitions of this book, he certainly will be a workman who will have no need to be ashamed. Many important quotations are made from standard writers, some of which are most exhilarating. Our author proves that a man can be an evangelical believer and at the same time a scholar and logician.

The book has several weak points. On pages 93, 94 and 201 the word "atonement" is used in the obsolete sense of "at-one-ment." It means reparation or satisfaction for a wrong done. That is what Christ did for sinful man and in man's stead. Thus God could be just and yet save sinners through love and mercy. Christ's atonement effected at-one-ment between God and man. On page 36 the author makes the mistake of condemning "verbal inspiration," which he seems to think means mechanical dictation—but it does not. A liberalistic quotation on page 43 is entirely out of place in this evangelical treatise. We regret exceedingly that the author seems to hold (pp. 54,55) to the unproved hypothesis that man inherits his natural depravity from a brute ancestry. Yet our author declares again and again that the Bible is the Word of God. Does the Bible teach that man has descended from the brutes? In general we commend the book heartily, and can only express our regret that a writer who is so scholarly, acute and evangelical in most ways can still be so inconsistent on a few points.

Snowden's Sunday School Lessons for 1923. By James H. Snowden, D.D. The Macmillan Company, New York. $1.25.

This book contains Dr. Snowden's comments on the Improved Uniform International Lessons for 1923. Here Dr. Snowden is at his best. He loves to interpret and apply the Holy Scriptures. He is never commonplace. He has an original way of putting things, and is especially expert in making the reader feel that the Bible, though centuries old, is a very modern book, with a message for this age and for every age. The book will be very helpful to the Sunday School teacher. Here are no wild and extreme interpretations. There is originality without oddity. In it all the Bible is treated as a divinely inspired book.

After the Biblical text of each lesson Dr. Snowden gives the "Lesson Plan," which is an orderly outline of the chief ideas of the lesson. Thus the reader gets a bird's-eye view of the lesson at the start. Then follow the exposition and application. The most impressive thoughts are printed in neat bold-faced type, making the pages look very attractive. A helpful, spiritual, worth-while book.

The Reconstruction of Religion: A Sociological View. By Charles A. Ellwood, Ph.D. The Macmillan Company, 64-66 Fifth Ave., New York City. $2.50.

In many ways this is a good, helpful work; indeed, it is so good in some ways that we wish it were better in other ways. The author believes in religion; he is no atheistic advocate of social reconstruction. Moreover, he believes in what he calls "the religion of Jesus." In many places, after he has set forth his

social program, he declares that it is simply what Jesus taught. Dr. Ellwood lays stress on both the individual and society, admitting that if the individual were worthless, society as a whole would likewise be worthless. He is also intense in his feeling against oppression of all kinds, just as the Bible teaches again and again. Love and good will are the panacea for our social ills. The author believes in God, personal immortality and prayer, although he does not emphasize them as much as he should. He incisively criticizes the crude and debasing amusements of the times, and is almost a religious purist along those lines. Our recreations should be restful and relaxing, but they should also be refining and uplifting. Strong words are said in favor of the Christian family, which seems almost to be regarded as a sacrament by our author. He speaks cogent words against militarism. He believes in the Christian Church as an organized institution. These are some of the outstanding merits of the book. However, it has some serious demerits.

One defect is the author's inadequate conception of the Christian religion. He seems to accept only the fragment of it which agrees with his social views. While he admits that God exists, he simply mentions Him on a few pages, and then politely bows Him far into the dim background. Yet he holds that he accepts the religion of Jesus. Apparently he cares little, however, for what Jesus made first—love to God. It is Christ's social teaching that chiefly attracts our author's attention, and he either slights or ignores everything else that Christ taught. His is a kind of Confucianian system of worldly ethics under the guise of "the teaching of Jesus." The author's ideas of immortality are far from adequate, and play only a small part in his system of this-worldly ethics. He is very much afraid that Christians may be too "other-worldly," but seems to have no fear of their being too worldly. By the way, we should very much like to see a few people once in our life time who were too heavenly minded. We have met thousands and thousands who were too worldly minded, but none of the other kind. Perhaps it would be well for social reformers to know a little more about Christian people before they undertake to pass judgment upon them. The author's prejudice against "theological" religion is unreasonable. He quotes many religiously liberal writers on social and economic questions, but never mentions one evangelical theologian, much less quotes from one. Hence he usually caricatures orthodox Christianity when he criticizes it. The title of his book strikes us as unfortunate; for he really does not "reconstruct" religion, but shows how his idea of religion should be applied to the social problems of the day. If he would accept Christianity in all its fullness as set forth in the Bible, and then show how it may be applied to the needs of the times, he might accomplish great good. But a fragment of Christianity is not the whole of it. Christianity is not to be socialized, but society is to be Christianized. The author is so much of a Christian that we ardently wish he would accept the whole glorious system of Christian truth in all its fullness.

Demonism Verified and Analyzed. By Rev. Hugh W. White, D.D. The Presbyterian Committee of Publication, Richmond, Va. $1.25.

Here surely is a book that ought to be read far and wide. At first we looked askance at it, but soon found it a powerful apologetic for Christianity without professing formally to be so. The author is a missionary in China, and has had twenty-eight years of experience in missionary work. Therefore he can speak from first-hand knowledge. In Christian lands he finds very little, if any, real demonism, because there the idea of the one and true God is largely prevalent. But in pagan lands where polytheism dominates the thought of the people, and where demons are believed in, he finds many real cases of demoniacal possession, precisely like the cases cited in the New Testament, which were cast out by our Lord. He finds demonism in practically all heathen lands. This is a marvelous testimony to the power and salutary effect of Christianity. And wonderful to say, Dr. White finds that most real cases of demonism can be cured by prayer, and especially by commanding the demons in the name of Jesus Christ to depart. Then the patients are well in every way, physically as well as spiritually. The many cures thus effected are clearly miraculous. All demon-possessed persons hate and fear the name of Jesus, but have no such feelings toward other names, even the names of the missionaries who exorcise them. Could anything prove more plainly that Jesus is the Master of the spiritual realm? The author has not the least taint of superstition; he diagnoses each case from the psychological and scientific viewpoint, and where a case is clearly one of hysteria or some other form of neurosis, he gives a different treatment from that which he accords to the demoniacs. This surely is an eye-opening and mind-compelling book. It ought to silence once for all

hose persons who reject the supernatural in he Bible and in religious experience.

The Old Testament and the Present State of Criticism. By Dean Henry Wace, D.D. Morgan & Scott, Ltd., Paternoster Buildings, E. C., London, England. Four pence net.

In the November number of THE BIBLE CHAMPION we reviewed the last volume of he "Transactions of the Victoria Institute of Great Britain." Its contents are beyond estimation in money value. One of its best contributors is this paper by Dean Wace, which has since been issued in separate tract form. t is most timely, and ought to have an extensive circulation and a judicial reading. It proves that the best and latest scholarly investigators accept the Old Testament narratives as reliable history. Special attention is paid to the most recent results of the researches f Eduard Koenig, of Germany, and of Eduard Naville, of the University of Geneva. The Victoria Institute publishes a number of valuable "Tracts for New Times." This is Number 9. While we commend Dr. Wace's tract to all people, yet we sincerely wish that the Kent-Foster school of Biblical critics would read and ponder it. This is not meant as a slam, but as a word of serious advice.

The Physical Phenomena in Spiritualism Revealed. By George Leo Wilkins. The Bible Institute Colportage Association, 826 North LaSalle Street, Chicago, Ill. 25 cents net.

Do you want to read a thorough-going *exposé* of the phenomena of spiritualism? Then read this book. It is written by a man who was himself once in the toils of this cult, but who saw so much evidence of deception in the various performances he witnessed that he began to investigate, with the result that he was entirely undeceived. Afterward he learned many tricks of legerdemain, and gave public performances, in which he reproduced most of the tricks of the mediums merely by natural means; yet his auditors could not understand them until he explained how the trick was done. One by one he takes up the various "phenomena" of spiritualism as exhibited by the mediums, and exposes the slight-of-hand methods employed. In no cases does he find evidence of the intervention of spirits. The "bag test," the "flour test," the "foot and paper test," the "hand-clapping test," the "Pansy seance," "spirit telegraphy," "spirit photography," "slate-writing," Keeler and the "Christy light seance," "materialization," the methods of Slade, the Campbell brothers, the Bangs sisters, Mrs. Cobb and Eusapia Palladino, all are passed in review by this author, who seems to have gone behind the curtains and found out the truth for himself. It certainly is plain that the performances of the mediums are not one whit more mysterious than the tricks played by prestidigitators in broad daylight before wondering audiences. The perusal of this book may save many a soul from going astray into occultism.

The Chronology of the Bible. By Philip Mauro. Hamilton Bros., Publishers, 120 Tremont Street, Boston, Mass. $1.00.

No one, however firm a believer in the Bible, would have a conception of the wonderful way in which chronology proves it to be of divine origin until he has looked into the matter through the eyes of a specialist. Mr. Mauro has studied Dr. Martin Anstey's great work, "The Romance of Bible Chronology," and accepts that scholar's main conclusions; but Mauro does not merely copy; he adds many original thoughts and mathematical calculations, and puts everything in an interest-compelling way. The great value of his book is that, in these crucial times of "sickly doubt," he proves that the Bible is the only book that gives a reliable succession of dates from the beginning of the human race with Adam down to the time of the resurrection of Christ and the outpouring of the Holy Spirit on Pentecost. Secular histories cannot go back in a trustworthy way further than the sixth century before Christ. Before that time they vapor off into mythology and other unhistorical forms; whereas, marvelous as it may seem, the Biblical chronology is perfectly lucid and definite back to the very beginning of human history. Mr. Mauro does not deal in this book with time before Adam—that is, with geological ages.

Another impressive fact is that this exact registration of time follows only along one special line—that of redemption through Christ. There were, of course, thousands and thousands of other lines of descent, but none of them are traced more than a few generations, if at all, and then they are dropped. Not so with the lineage of Christ, the Redeemer of the world; His genealogical line is followed back to Adam, and is the only line that is thus traced. This proves a divine purpose in Biblical history throughout. This book has twelve chronological tables by which one can find the precise date of any important event in Biblical history. If new editions of the book are issued—and we hope it will run into many editions—we would suggest the addition of a few pages on which all these tables should be printed in consecutive order; that would be a convenience indeed.

EDITORIAL

Is it Conversion or Reversion?

OUR sympathy goes out to Dr. J. Macbride Sterrett, who has written a book entitled "Modernism in Religion." Or is it rather an emotion of pity that we feel? He declares, "I am a convinced modernist in religion." He says he has passed through "all the doubts and difficulties that assail the modern mind as regards conventional types of institutional Christianity."

Yet once he stood for the orthodox faith. "As a professor of apologetics," he says, "I began very much as Tyrrell says he did—as a conservative, battling fiercely against all attacks on the present forms of Christianity. I slaughtered Strauss and Renan and the exponents of the higher criticism." He continues: "When I got through, I found that I had learned much from the enemy. . . . I found that my fight with them all was vitiated by special pleading that blurs honest vision." Now he goes so far as to endorse Coleridge's saying: "Evidences of Christianity, I am weary of the word." And so he has gone over to Modernism, and is now "battling fiercely" on that side.

Perhaps his confession will help us to see whether his is a case of spiritual conversion or of natural reversion. You know that highly cultured flowers, plants and fruit-trees, when they are neglected and permitted to have their own natural way, invariably revert to the original inferior type.

Still, do the evidences indicate that, even when our protagonist was a conservative, he was a very high type of one? He admits that as a conservative he was "battling fiercely" against those who attacked the old faith. That phrase, "battling fiercely," does not sound very well in our ears. We do not believe that a conservative—or any one else—should be actuated by that kind of a spirit in his fight for the truth. He may be earnest; he may sometimes feel stirred by righteous indignation; he may sometimes use plain speech; but we do not believe that the adverb "fiercely" should characterize either his temper or his method.

So if Dr. Sterrett "battled fiercely" in trying to maintain his conservative position in former years, perhaps he did not have the right motive—that of real, downright conviction that came through the witness of the Holy Spirit and that fills the heart with love and earnest yearning for souls, and not with "fierceness."

Let us analyze a little further. He found, he says, that his fight against liberalists in his conservative days was "vitiated by special pleading that blurs honest vison." That is a sad confession for any man to have to make. To speak plainly yet kindly, it is a "dead give-away."

If he was guilty of "special pleading that blurs honest vision," could he have been honest in asserting his convictions? Could his convictions have been the result of a heartfelt experience of the saving power of Jesus Christ? Moreover—and this also is said kindly—if his defense of the conservative position was marked by "special pleading," what about his motives, now that he has turned modernist? We must admit that his confession does not beget confidence.

Note again his assertion that he is "weary of the word," "Christian evidence." By the way, it strikes us that "Christian evidence" is composed of two words—but we will not be hypercritical, although we think a "modernist" who has turned away from orthodoxy for intellectual reasons ought to be exact. Why should any man who professes to be a theologian and a philosopher become weary of the cogent and inspiring proofs of the Christian religion? Does he want a religion that is only emotional and sentimental, and that does not engage the intellectual and logical powers of the mind?

Many Christians, it is true, do not reason a great deal, and yet they are good Christians; but Dr. Sterrett is addressing "the university and college-bred men and women" who are "floundering in a state of doubt raised by the results of the new learning and the twentieth century world-view." One would think that a thinker, an educated man, who truly loves the Christian religion would delight in all the strong proofs that can be brought forward to vindicate it in the face of worldly opposition.

Can any real, whole-hearted, scholarly Christian grow "weary" of defending the faith

that was so valiantly and earnestly upheld by such a list of worthies as Justin Martyr, Origin, Ireneus, Tertullian, Augustine, Anselm, Butler, Paley, Horne, Tholuck, Luthardt, Mark Hopkins, Orr, Green and the rest of that great host? We are glad they did not become "weary" in defense of the faith; we are happy to say for ourself that, instead of growing "weary," we have just gotten rightly started. You cannot merely bow the apologists of the Christian Church out of court.

Let us note some of our modernist's positions and contentions to see whether his case is one of conversion or reversion. He thinks that we should have a modern "reinterpretation" of the old dogmas. Dr. Sterrett was once a professor of philosophy in a college, and has written several books on philosophical themes; yet his experience has not given him the power of truly lucid expression; so it is difficult sometimes to know just what he does believe—just what his "reinterpretation" of the Christian doctrines is. If becoming a modernist leads a man into ambiguity of belief and expression, we do not see much advantage in the change.

Take his view of the person of Christ, and note how he deals with it. The chief sin of orthodoxy, he seems to think, has been the neglect of the humanity of our Lord.

We would pointedly ask, When has evangelical theology done that? Take all the great ecumenical creeds, and all the special creeds of the various branches of evangelical Christendom, and do they not one and all emphasize both the divinity and the humanity of Christ? Just read them over and see. Even the Apostles' creed, familiar to the young children of the confessional churches, deals proportionately with both natures in the person of Christ. How often the longer creeds declare that He was "true man" as well as "true God!" In the early centuries of the Christian era the evangelical Church always condemned Docetism and Eutychianism as heresies, and upheld the doctrine of the true humanity of Christ.

Now, if our critic thus mistakes so plain and simple a teaching of evangelical theologians, could he have been a very thorough-going defender of the faith prior to his reversion to the modernistic view?

The trouble with modernists is, the less theology says about the deity of Christ the better they are suited. But orthodox theology is full-toned, and therefore it emphasizes the complete doctrine of the person of Christ, holding that He was the God-man.

Dr. Sterrett believes in the humanity of Christ. So do we, with all our heart. But what does he believe in regard to the deity of Christ? If he vapors off into obscurity on that fundamental doctrine, what advantage is there in becoming a modernist?

On the doctrine of the atonement Dr. Sterrett is equally hazy. As a modernist he will not permit any one to say *how* Christ saves us—no atonement, no propitiation, no satisfaction to an outraged, violated law, no upholding of the principle of justice in order that man may be saved ethically and at the same time graciously; oh, no, nothing so clear, full-toned and definite as that; simply Christ saves us somehow or other. Is such an indeterminate theology any improvement over the old definite theology? What is gained by becoming a modernist?

In the matter of salvation itself a like ambiguity marks the theology of modernism as set forth by Dr. Sterrett. We are saved "through gazing on the face of Jesus and being transformed into His image as we gaze in passionate adoration upon it." Tell that to a sinner in the toils of evil habit, and what will he think of it?

How different is the Bible way! "The Son of man came to seek and to save that which is lost;" "He is able to save unto the uttermost all those who come to God through Him;" "Him that cometh unto me I will in nowise cast out." "The blood of Jesus Christ, His Son, cleanseth thee from all sin." Give us this clear, definite gospel; we want no obscurantist announcements.

Just one word more. This modernist talks about a "new interpretation" of the doctrines of Christianity. But here again he is inaccurate, or else he resorts to camouflage. When you examine his views, you find that he does not *reinterpret* the orthodox doctrines; he *rejects* them. The modernists certainly should be able to make the distinction between reinterpretation and rejection.

After reading this rationalistic volume, whose author has so superficial a conception of the basal principles of the Christian religion, of its real heart and soul, we are more inclined than ever to think that we have here, not a case of genuine conversion, but one of reversion to some inferior type. To emasculate Christianity, and then continue to call it Christianity, is neither good ethics nor sound logical thinking.—*L. S. K.*

Get One New Subscriber--Or More

WHAT would happen if each subscriber to THE BIBLE CHAMPION would make a little extra effort and secure just one new subscriber? Well, it is a simple matter of addition—the subscription list of the magazine would be doubled. Such an increase would accomplish two important purposes.

First, it would double the usefulness of this periodical. And that is the chief reason for the publication of THE BIBLE CHAMPION—to do good, to uphold vital, spiritual religion; not only to defend the faith, though that is one of its great purposes, but also to develop, deepen and unfold the spiritual life of its readers. Its various departments are adapted to develop the whole Christian life, and thus to help in making full-toned, symmetrical and courageous Christians. In its devotional departments it lays emphasis on spiritual values, leading its readers to know more and more about the love of God in Christ. In its practical departments it suggests many ways by which both the minister and the layman may perform more effectively the work of Christian service to the Church and to all mankind. The minister will receive many helpful articles on the great and vital art of preaching the gospel; the layman will be aided in Sunday School, Brotherhood and social service work and movements. In its apologetic department it upholds the evangelical faith by sound reason, and meets the infidelity, rationalism and negative Biblical criticism of the times with firm, strong and yet kindly argumentation. In short, the magazine will tell its readers what the world is doing for Christ and what it is thinking about. A periodical it is to keep people posted as to what is going on in the world, especially in the sphere of religion.

A second object—like unto the first—would be accomplished if each present subscriber would secure another subscriber and thr double the subscription list; it would help th publisher financially so much that he coul keep on improving the magazine. That is h chief desire—to make the magazine more an more effective and attractive. His object not to make money; that would be a selfis purpose. In fact, the publishing of TH CHAMPION is a labor of love, not of earth reward. Its publisher and editors find the greatest delight in making it a good and hel ful magazine.

However, every sensible person knows th it takes money to publish a periodical, and takes a lot to publish one the size of TH CHAMPION. Its only source of income through its subscribers. It is just like this The minister does not preach the gospel fo money; that would be an unworthy motive yet he must have money in order to live s that he *can* preach the gospel. Just apply th little parable to the publication of TH CHAMPION, and you will see the point clearly

Now, dear reader, will you act on this sug gestion, speak to your friends and see whethe you cannot secure one more new subscriber Send us the subscription, and we will do th rest. Who knows, too, what spiritual servic you might do by introducing such a magazin into another home? Some one who is now liv ing in sin might be saved. Another one whos faith is being undermined by the false science philosophy and criticism of the day might b rescued, and his feet planted again on the Roc of Ages. And then what good those who ar thus saved might accomplish in the world fo the advancement of Christ's kingdom! Sup pose you make the effort. There are othe good magazines published, but THE CHAM PION is "different;" it occupies a field of it own, and has a definite work to do that no other magazine can accomplish.—*L. S. K.*

A Condition of Discipleship--Hating Kin

IN Luke xiv Jesus imposes a condition of discipleship which, in the reading, seems to many most difficult and to some wrong if not impossible. He had been preaching on the Sabbath day, and upon invitation went into a chief Pharisee's house to dine, where occurred the finest specimen of "table talk" on record. Seeing ambitious, obtrusive self-seekers among the guests, he gives them a salutary lesson in manners (vs. 7-11). Noting the exclusive and well-to-do character of the dinner party, he turns to the master of the feast and reads him rules of social etiquette and amenities which, if insisted on today, would revolutionize if not flinders-disrupt society (vs. 12-14). To an interlocutor whose surprise interjected an approbative remark (v. 15) he spake the Par-

able of the Great Supper, setting forth the marvelously gracious disposition of a host toward and provision for invited persons, and yet a proper searching inquisition of the invited,—really a Gospel preview.

The meal ended, the great multitude that hung about the door and thronged the premises followed him as he went away. Were they his true followers or not? That he might sift them, he turns and gives them the conditions of true discipleship.

These conditions call for a careful consideration of the matter beforehand,—counting the cost (vs. 28-32). The actual conditions are twofold: (1) unconditional, entire surrender, and (2) accordant following or service. Thus we have what precedes, constitutes, and accompanies discipleship.

The surrender-condition as it is expressed in verse 26—"If any man come to me, and hate not his father, and mother, and wife, and children, and brethren and sisters, yea, and his own life also, he cannot be my disciple"—is what seems so difficult if not impossible. "So ought men to love their wives as their own bodies, . . . for no man ever yet hated his own flesh" (Eph. v. 28,29.) Perhaps we can find a viewpoint that will relieve the situation.

It is easy to see that words expressive of the affections have different degrees of meaning. As there are different degrees of hatred, so there are different degrees of love; and these different degrees of love may need to be expressed by terms that shall differentiate them. If a high degree be called "love," some lower degree might, in comparison or contrast, be spoken of as "hate." Thus, Bush, commenting on Genesis xxix. 31, "Leah was hated," says: "That is, *loved less.* The expression is not absolute, but comparative." And Professor Moses Stuart says: "When the Hebrews compared a stronger affection with a weaker one, they call the first *love,* and the other *hatred.*"

Three New Testament Greek lexicons are at hand. Under the Greek verb *misco* which Christ uses in Luke xiv. 16 and which is translated *hate,* are these definitions: to *regard with less affection, esteem less,* and all give *love less.*

The fact that Christ speaks of one hating his own life, clearly indicates that the word is to be taken in its comparative or relative sense. He that loves father, mother, son, daughter, more than Christ, he expressly says in Matthew x. 37, is not worthy of him; nor is one who loves his own life more than Christ worthy of him. The surrender is this: Whatever would *irreconcilably intervene* between the individual and Christ, *that* is what must be given up, forsaken, hated indeed, whether it be kin, opinion, judgment, estate, life, or what not, if it would keep the soul away from the Saviour. He must have the whole, and with no uncommitted remainders. And to "hate" all kin for Christ's sake, be it understood, is ethical, not emotional. It is a question of loyalty. The Son of God must have the very supremest place in the affections.—*W. H. B.*

If you can't consistently boost the Champion tell us why!

Notes and Comments

DR. BUCHANAN was once dining with a literary party at the house of the father of Sir Ralph Abercrombie, the British general who died in Egypt, when a gentleman in the company put this question to them: "If every copy of the New Testament had been destroyed at the end of the third century"—for it was then that Diocletian was engaged in his nefarious work, determined to extinguish the book—"whether it could have been recovered again from the extracts made from it in the works of the fathers of the second and third centuries?" This question startled the company, but none could answer it.

Two months afterwards, Dr. Buchanan says he called on Sir David Dalrymple, or "Lord Hales," as he was called. The Scotch judge, as he pointed to a table covered with books and papers, said: "Look at these; you remember the strange question about the fathers and the New Testament which was put by one of the company at Mr. Crombie's about two months ago?" Dr. Buchanan said he remembered it well. "That question roused my curiosity," said Sir David Dalrymple, "and as I knew I possessed all the extant fathers of the second and third centuries, I commenced to search, and, up to this present time, I have found the entire New Testament, all but

eleven verses." What a grand fact, say I, of the faith, life, devotion of these believers. The infallible Word was their daily bread, "bread of life," spiritual food. Their prayers, conversations, letters, sermons, homilies, and commentaries were full of the precious truths of the Gospel.

PERIODICALS generally like to know the character and sentiments of their constituencies. The Philadelphia *The Presbyterian*—second to none in its logical and stalwart defense and propaganda of the Old Faith—had an article in its Aug. 31 issue, by the Rev. Dr. Alexander Marlowe, on "Unitarian Cuckoos." A cuckoo is a bird that lays its eggs in the nests of other birds for them to do the hatching, and when the cuckooling gets big enough it drives out the rightful birdlings if it can. "Thus the Unitarians, by laying their eggs in Congregational nests, they at one time gained one hundred and twenty-six Congregational churches in Massachusetts. Dr. Fosdick—if he will forgive me for saying so—is an industrious spiritual cuckoo. He lays his eggs in an orthodox Presbyterian pulpit." The article all through is as keen as a Damascus blade and for comprehensiveness it is cyclopedic. The *Presbyterian* received, by actual count, 502 signed commendatory letters, and two unsigned which were adversely critical. This article is to be followed by one on "Modern Bubble Blowers," and, if we may judge by the first, there is likely to be some irridescent shimmering in the theological sky, and several other things besides.

THE education board of the Southern Baptist convention at Nashville, Tenn., appointed a committee and gave it a year in which to find Christian scholars who can write text-books on science "free from erroneous statements with reference to evolution."

BISHOP JOHNSON'S phrase, "sectarian ministers," quite appeals to us, *i.e.* in a way. But it seems to us that in its application, he—if we may decoratively express a common saying in choice language—has got the wrong parvus sus by his auricular appendage. "Sectarian" comes from the Latin verb *sectare*, which means *to cut off*. If there is any denomination of Protestants that so cleanly cuts itself off from the rest as to leave no ragged edges, that denomination is the Episcopalian—Do they ever hold union religious services with other denominations? Do their ministers enter into concerted efforts with other clergymen for community moral and religious betterment? The Bishop's actual sectarian ministers are his own clergy.

THE story is told of a New England Episcopal bishop who met a young minister at a social gathering and was introduced to him. "Ah, Mr. Jones, I am pleased to meet you," said the bishop;" "I am told you are a Congregationalist." "Yes, Bishop, I am a Congregationalist," responded Jones. "Ah, well, Mr. Jones, excuse me, but while I recognize you as a gentleman, I cannot recognize you as a Christian." Jones sweetly returned: "That is all right, Bishop; while I can recognize you as a Christian, I cannot recognize you as a gentleman."

REPRESENTATIVES of 28 provincial churches met at Wittenberg, Germany, on May 25, to organize the Evangelical Churches of Germany into a federal union. Lutheran, Reformed, and Evangelical bodies "joined hands to bring about the important step in the rehabilitation of German Protestantism." At noon on the day of the last session the church bells in all sections of Germany announced the birth of the Federal Evangelical Church of Germany. The difficult task of changing from a State to a free Church is now an accomplished fact. An Archbishop called the federation "almost a miracle."

AN article, "Christian Science and the Churches," appeared in the March, 1920 BIBLE CHAMPION, in which was presented the drastic treatment, by Rt. Rev. Irving P. Johnson, D.D., Episcopal Bishop of Colorado, on the question of granting to members letters of dismission to Christian Science organizations. The substance of the article was spread abroad by the religious press. The Bishop is editor of *The Witness*, an Episcopal organ published in Chicago. A clergyman in his diocese has started a theological seminary, of which the Bishop is titular head, and the clergyman is Dean, or virtual president. Somehow the good Bishop, with democratic instincts, does not seem to be giving so broad a smile of approval to the young institution as friends of it think he ought to, and the reason is because it apparently is not educating any clerics of the highway-and-hedge kind. In an editorial in *The Witness* he says: "The church has lost ground during the last 30 years in towns of this size"—*i.e.* under 5,000 people—"between the Rockies and the Alleghenies, due to the fact that under its present academic system of training, it has not furnished men who are

willing and able to cope with the situation." And he says: "Something must be done in the West, or we will have to abandon towns of under 5,000 people to sectarian ministers." How kind the good Lord is, when *The* Church falls down, to allow uncovenanted mercies to be carried to the churchless in towns of under 5,000 people, by "sectarian ministers," gospel teams, and other such irregular agents! Praise His name!

THE other day one of our friends requested us to give him the present address of Dr. Townsend. We replied a letter addressed Luther T. Townsend, Heaven, was sure to reach him. That name of street, and number of his palace, was unnecessary, for everybody there knows him well.

ANOTHER man who comes out in favor of evolution is Dr. Frederick J. Gurney, a professor in the Divinity School of Chicago University. He has issued a tract on the subject. As is almost always the case when a man goes over to this unproved hypothesis, Dr. Gurney asserts everything, claims all the scientists and "scholars" on his side, and, while trying to salvage as much of the Bible as possible, casts much of it aside as the "belief" of primitive people, and therefore not to be accepted in the literal sense. We want to ask this question of our readers: Do you know one outspoken evolutionist who does not sit loosely on the doctrine of the divine inspiration of the Bible; who accepts the Bible at its face value? To hold fast to the Bible with one hand, and with the other shred it to bits, seems to us to be, not only poor reasoning, but even poor rationalism. Take Dr. Gurney's case. He says that the Bible is not our authority; Christ is our authority. What reasoning! Where do we find out all that we know about Christ? In the Bible, and only there! The logical way to put the statement is: Christ through His inspired revelation, the Bible, which is the ultimate and decided authority in matters of religion. An imaginary Christ is no authority; no, not even for the man who conjures him out of his imagination, much less for other people.

WE are delighted with what a correspondent says in one of our exchanges. Professor Robert Dick Wilson has been lecturing before the Philadelphia ministers' meeting on "The Historicity of the Bible." The writer says of Dr. Wilson: "He is probably the greatest living scholar on this subject, and he puts his substance in such simple form that the everyday man can readily take it in. We cannot here attempt to review his addresses, but when one notes the mountain of evidence which Dr. Wilson piles up, he cannot resist the conviction that the so-called rationalist is not even a good rationalist. He is simply an assumer and asserter. He does not possess the facts." Just so; the new name for the dissecting critics is "the repeaters."

"WE do not believe the Bible because of anybody's attestation of it, but because of what it is in itself. Left without note or comment in the hands of any reader who is not hardened or prejudiced and determined to resist it, it brings a man to God. We want no better proof of what the Book is than that. This seems always to be the result of an open-minded reading of the Bible. It carries conviction to all who so read it, that it comes from God, just as the light about us comes from the sun. It is the one book that meets the needs of old and young, rich and poor, the learned and the ignorant, the sorrowing and the rejoicing. Only he who knows men altogether could have made a book that so meets the needs of every man. And that is one of the most marvelous things in the world. It is scarcely possible for any two men to report alike about anything they observe. Men differ about the simplest and most commonplace things and yet here is a book written by men some of whom lived 1,500 years apart that takes one view of things about them and is suited to the need of the most varied peoples the world over."—*Frank M. Goodchild, D.D.*

PROFESSOR CONKLIN, the evolutionist *enfant terrible* of the Princeton University faculty, we very much fear is becoming apocatastatic, *i.e.* evoluting backwards. He is reported as saying: "Most people think that man is far better physically and intellectually than centuries ago. As a matter of fact, there is no good reason to believe there has been any material change in the human race since the last ice age, about 20,000 or 30,000 years ago. So far as man's cranial capacity is concerned, there has been no increase during that time. All the signs point to the conclusion that man has reached his greatest development along physical and intellectual lines. If there are any changes they will be minor ones, unless, indeed, there be another ice age. What progress man has made in the last 20,000 years has been social rather than biological. Knowledge has increased and been preserved and transmitted, but I can see no reason to believe

the intellectual capacity of man is any greater now than it was in the time of Socrates and Aristotle." That won't do; *no, no.* Do not scientists tell us there can be no *in statu quo,* and that everything is on the move, and if it is not moving forward it must move backward? Must we have "another ice age" to get weather cold enough to make man get a move on himself forward? What with liability to coal strikes in the future, and demoralized transportation, the prospects for frigidissimus humans is certainly not very reassuring. We shiver already. Isn't the dean Professor standing with his back to the sky-mounting seen of progress and looking through his own shadow, that makes him see so darkly? If man has got to move anyhow, and if he has not moved forward a whit in the last 20,000 or 30,000 years, then, alas, alas, there seems to be nothing left for him but to beat it on the down grade and finally go out of the hole of being into nonentity. Princeton must do better than that, or parents will send their sons to some other institution.

BILLY SUNDAY says, "I'll go with you in eugenics, in social service, oyster soup, and institutional churches, but when you leave Jesus Christ out of it, good-night!" There has come to this office a 4-page bulletin giving the program and details of a "Presbyterial Evangelistic Campaign." The fourth page sets forth with considerable fulness the purpose entertained. Interested to know what is going on, we carefully examined the plan, and it is with more than surprise we noted that Christ is not once named, nor God, nor the Holy Spirit, and seeking and saving the lost—which should be the chiefest purpose of an evangelistic Campaign—is not recognized. Is this a straw which shows the way the wind is blowing?

READING Dr. Townsend's editorial, "What Is the Duration of Future Punishment," in the October BIBLE CHAMPION, there was recalled the Austin-Holmes debate on Universalism, which, published in book form, we read more than forty years ago. Dr. Holmes, a Methodist, sticking closely to the Bible, had it pretty much all his own way; for, when it comes to Scripture Exegesis, Universalists, to use both a classical and Scripture phrase, are not "in it." Austin, appealing to emotion, shone replendent with his voluminous vocabulary and scintillating rhetoric as he portrayed the lurid horrors of *eternal* punishment. Some punishment he would allow; but eternal punishment— — — !!! A man from Newport News, Va., visiting the penitentiary at Richmond, recognized a negro from his home town working on a rock pile, who had been committed for murder. "Did they put you in for a life sentence?" inquired the visitor. "No, Suh," replied the negro, "not no life sentence; jus' fum now on." Instead of compressing the conception of an eternity into a short span, and so having a constant succession of eternities, why not look at it as "from now on?" If a person will not repent here, when there are so many incentives to do so, how will he repent hereafter when there are no such incentives? If there must be *any* punishment for sin, and if there be eternal sin, why must there not be eternal punishment? Eternity is but a day repeated. "Jus' fum now on."

BILLY SUNDAY says: "Religion is being killed by a whole lot of formalism. Our danger is not in the boiling over of the religous cauldron. It takes a live fish to swim up-stream, but a dead one will drift. Oh, we have a lot of floaters in the churches. We've had enough of this godless social service nonsense. I'll go with you in eugenics, in social service, oyster soup, and institutional churches, but when you leave Jesus Christ out of it, good-night! The church is the only and only divinely appointed institution to feed the spiritual hunger of this world. You don't wonder that the world is going to hell so fast that it's breaking the speed limit, do you? I don't. It is ever to the church that humanity must turn for salvation. People are dissatisfied and disgusted with philosophy and science and new thought. Christianity is the only sympathetic religion that has made its way into this world."

DR. NORMAN MACLEAD, the great Scotch preacher, once attended a meeting of scientists in which the meteoric theory was discussed. He seems to have been greatly stirred by the assumptions of what is called advanced thought, for he made a speech whose wit charmed if its logic did not convince. He afterward wrote to a friend that "perhaps the men of science would do well, in accordance with these last results, to rewrite the first chapter of Genesis in this way:

"1. The earth was without form, and void.

"2. A meteor fell upon the earth.

"3. The result was fish, flesh and fowl.

"4. From these proceeded the British Association.

"5. And the British Association pronounced it all tolerably good."

A Sermon by Mail

At the Marble Collegiate Church, Fifth Avenue and Twenty-ninth Street, New York City, printed copies of

Dr. David James Burrell's Sermons

are gratuitously distributed at the evening service every Sabbath (usually about 35 issues per annum), from October to June, inclusive

For the convenience of persons wishing to receive the sermons weekly, a mailing list has been established, to which names may be added at any time by the payment of one dollar to cover postage and mailing for one year from date of receipt.

Subscriptions and requests for specimen copies should be sent to Miss Mercé E. Boyer, 1 West Twenty-ninth Street, New York City.

TRACTS FOR NEW TIMES

The Council of the Victoria Institute are now bringing out three more "Tracts for New Times," Nos. 7, 8 and 9 as there had been so satisfactory a demand for the previous six. These Tracts are all reprints from the Journal of "Transactions" of the Institute, and can be had from the publishers, Messrs. Morgan & Scott, 12, Paternoster Buildings, E.C. 4, or at the Office of the Victoria Institute, 1, Central Buildings, Westminster, London, S.W. 1, at 4d. each.

1.—*"The Problem of Nature,"* by the Rev. G. F. Whidborne, M.A.

2.—*"Modern Conceptions of the Universe,"* by G. F. C. Searle, Esq., M.A.,F.R.S.

3.—*"The First Chapter of Genesis,"* by E. Walter Maunder, Esq., F.R.A.S.

4.—*"Creation or Evolution,"* by Walter Kidd, Esq., M.D.

5.—*"The Bearing of Archæological and Historical Research upon the New Testament,"* by the Rev. Parke P. Flournoy, D.D.

6.—*"Indications of a Scheme in the Universe,"* by the Rev. Canon Girdlestone, M.A.

"Luminaries and Life, in connection with the Genesis Account of Creation," by the Rev. A. Irving, D.Sc.,B.A.

7.—*"Modern Unrest and the Bible,"* by Sir Andrew Wingate, K.C.I.E.

8.—*"The Attitude of Science towards Miracles,"* by Prof. H. Langhorne Orchard, M.A.,B.Sc.

9.—*"The Old Testament and the Present State of Criticism,"* by the Very Rev. H. Wace, D.D., Dean of Canterbury.

The First Object of the Institute is "To investigate, in a reverent spirit, important questions of Philosophy and Science, especially those bearing upon Holy Scripture." The "Objects" paper of the Institute and the Subjects of Papers for the present session can be had on application to the Honorary Secretary, W. Hoste, 1, Central Buildings, London, S. W. 1, London, England.

West!

Colorado California

A whole vacation empire of mountains, lakes, seashore, National Parks, Forest Preserves,—yours, at the

Lowest Fares in Years

Choice of routes; liberal stop-over privileges; and the luxurious

Rocky Mountain Limited

direct to either Denver or Colorado Springs.

Golden State Limited

to Los Angeles, Santa Barbara and through the scenic wonders of Carriso Gorge, the short line to San Diego.

Rock Island Lines

Mail the coupon and let us plan your Summer holiday journeying. Colorado book or California folder, both profusely illustrated, will be sent you without charge.

Comfort and Courtesy are your fellow travelers on the Rock Island.

Mr. L. M. ALLEN, Vice President
Rock Island Lines
751 La Salle Station, Chicago, Ill.
Please mail me without charge your
(California / Colorado) book

.....

.....

.....

Check the books you desire

Take the Sunset Route to California

Every mile a scene worth while

New Orleans San Antonio El Paso Tucson San Diego Los Angeles San Francisco

This is the open air route to California. Oil burning locomotives insure freedom from coal dust and cinders and permit open windows and the comfortable use of the observation car all the way across country from NEW ORLEANS to SAN FRANCISCO on the famous SUNSET LIMITED!

DAILY Through Tourist Sleeping Car between Washington, D. C., and San Francisco via New Orleans and the SUNSET LIMITED.

TRI-WEEKLY Sleeping Car Service between New Orleans and Globe via Bowie for the convenience of travelers desiring to make the wonderful 120-mile detour over the APACHE TRAIL HIGHWAY to ROOSEVELT DAM and Phoenix, where connection is made with daily through sleeping car operating between that point and Los Angeles. An additional charge of $20.00 is made for the detour.

"TRI-WEEKLY Sleeping Car Service between New Orleans and San Diego via Niland, California, in connection with the San Diego & Arizona Railway. Passage through the CARRISO GORGE in California by daylight, makes available to transcontinental passengers one of the most awe-inspiring scenic wonders of the West.

For information and literature address.

F. T. Brooks, General Agent

SOUTHERN PACIFIC LINES

1602 Chestnut Street,
Philadelphia Pa. 'Phone Spruce 6577

BIBLIOTHECA SACRA

A Religious and Sociological Quarterly. $3 a year

MELVIN GROVE KYLE

Moses and the Monuments: Light from Archaeology on Pentateuchal Times. Stone Lectures, 1919. 300 pages. 12mo, cloth, $2.00, postpaid. (In press)

The Deciding Voice of the Monuments in Biblical Criticism. 325 pages. 8vo, cloth, $1.65, post paid.

The Problem of the Pentateuch. 300 pp. 8vo, cloth, $2.15, postpaid.

HAROLD M. WIENER

Essays in Pentateuchal Criticism. 255 pages. 8vo, cloth, $1.50, postpaid.
The Coup de Grace to the Wellhausen Critics.

The Origin of the Pentateuch. 150 pages, 8vo, 40 cents, postpaid.
A Comprehensive Answer to the Wellhausen Critics.

Pentateuchal Studies. 350 pages 12mo, cloth, $2.00, postpaid.
The Wellhausen Critics *in extremis.*

G. FREDERICK WRIGHT

The Ice Age in North America, and Its Bearings Upon the Antiquity of Man. 6th Edition. 210 illustrations. 808 pages, 8vo, cloth, $6.00, postpaid.

Scientific Confirmations of Old Testament History. 3d Edition. 40 illustrations. 450 pages. 12mo, cloth, $2.00, postpaid.

Origin and Antiquity of Man. Many illustrations. 550 pages. 12mo, cloth, $2.00, postpaid.

Story of My Life and Work. 476 pages. 12mo, cloth, $2.00, postpaid.

BIBLIOTHECA SACRA CO., 6834 Washington Ave., St. Louis, Mo.

CHICAGO AND NORTH WESTERN LINE

THE BEST OF EVERYTHING

Over 10,000 Miles of Perfectly Equipped Railway

are included in the wonderful system of the **Chicago & North Western Line.** It is the direct route providing unequaled train service from Chicago to

Ashland
Boone
Cedar Rapids
Clinton
Council Bluffs
Des Moines
Duluth
Eau Claire
Fond du Lac
Green Bay
Huron
La Crosse
Madison
Mankato
Marquette
Marshalltown
Mason City
Milwaukee
Minneapolis
Oakes
Omaha
Oshkosh
Pierre
Rochester
St. Paul
Sioux City
Superior
Winona

the Black Hills and other important points in Illinois, Wisconsin, Northern Michigan, Minnesota, Iowa, Nebraska, Wyoming, the Dakotas, Colorado, Utah, California and North Pacific Coast.

It is the famous heavily rock ballasted, double tracked, automatic electric safety signal line between Chicago and the Missouri River.

The pioneer line West and Northwest of Chicago.

All trains depart and arrive at the magnificent Madison Street Terminal of the Chicago & North Western Ry. located adjacent to the hotel and business district in Chicago.

The Service Includes

The Best of Everything

For tickets, reservations and full information apply to any ticket agent or address

CHICAGO & NORTH WESTERN RY.

C. A. CAIRNS, Passenger Traffic Manager, Chicago, Ill.

A. R. GOULD, Assistant Passenger Traffic Manager
JNO. L. FERGUSON, General Passenger Agent

YELLOWSTONE PARK

"A Wide Domain of Mysteries"

GO SEE IT! JUNE 20—SEPTEMBER 15

HOT SPRINGS of unexampled transparency; Hot Sulphur Springs—Hot Geyser Fountains—Hot Paint Pots—Canyons of Inspiration—Divine Sculpturing and Coloring—Waterfalls "bounding and resounding" like Southey's Lodore—Lakes and Trout Streams galore—Camps and Hotels that vie with the best—the greatest of all Auto Trips—Wild bears, elk, bison and deer unafraid, are some—some only, of the inscrutable wonders at **Yellowstone Park.**

Greatly Reduced Fares

IN EFFECT FOR 1922

To Yellowstone Park and North Pacific Coast Points

Northern Pacific all steel trains run direct to the original and natural entrance at GARDINER, whose Entrance Arch Theodore Roosevelt dedicated in 1903.

And across the ROCKIES and the CASCADE RANGE are PUGET SOUND, RAINIER PARK and the COLUMBIA RIVER regions.

If you cannot, in Western phrase, "rope" it all in—"corral" as much as you can.

Northern Pacific Agents Will Help You

A. B. Smith, Pass. Traffic Mgr., St. Paul, Minn.

The Bible Champion

Index to Volume 28

GENERAL INDEX

Arena, The 1, 61, 121, 181, 241, 301, 373, 438, 498, 557
Club, The 209, 258, 323, 522, 586
Editorial 53, 111, 177, 231, 293, 362, 424, 483, 552, 610
Flashlights 39, 94, 152, 214, 278, 335, 393, 471, 475, 530, 601
Library Table, The 43, 97, 164, 226, 287, 353, 414, 480, 537, 607
Notes and Comments 58, 118, 178, 238, 299, 368, 435, 492, 555, 613
Prayer Meeting Service 41, 95, 162, 224, 283, 351, 403, 478, 535, 604
Sanctuary, The 36, 86, 152, 214, 278, 335, 393, 471, 527, 596

AUTHORS

Albertson, Charles C. 214
Babson, R. W. 158
Bates, William H. 13, 30, 34, 51, 52, 53, 55, 58, 77, 86, 117, 121, 129, 139, 143, 176, 207, 232, 236, 245, 254, 272, 274, 277, 295, 297, 298, 312, 323, 335, 264, 373, 379, 393, 424, 429, 432, 433, 462, 464, 471, 491, 504, 520, 523, 552, 553, 554, 557, 559, 563, 591, 592, 593, 600, 612
Beecher, Henry Ward 212
Bell, Alexander, R. 142
Boehme, Harry 582
Boyer, Frank J. 1, 49, 55, 59, 118, 178, 238, 298, 368, 435, 492, 555, 613
Bromley, Henry W. 204
Brookes, James H. 273, 332
Brooks, Phillips 14, 161
Bryan, William J. 181, 325, 522
Burrell, David James 1, 151, 596
Burrows, Arthur S. 160
Bythe, J. J. 320
Caswell, Edwin W. 36, 84, 132, 147, 211, 219, 258, 285, 325, 345, 407, 475, 532, 601
Clark, Harold W. 248
Clough, H. W. 589
Congdon, H. W. 28, 130
Copeland, Albert L. 81
Davis, M. M. 39
Dickens, J. L. 146, 401
Disney, B. A. 206, 507
Dixon, A. C. 259
DuBois, H. M. 262
Ellis, J. 218
Fisher, S. J. 524
Gordon, A. J. 257
Hall, William Phillips 15, 438
Hallock, G. B. F. 265
Hamilton, Jay Benson 158
Harrison, William 143, 256, 505
Haslam, W. 595
Hazard, Christopher G. 452
Hillis, Newell Dwight 275
Houliston, William 63
Jowett, John H. 150, 155
Keister, Lawrence 136, 218, 344, 565
Keyser, L. S. 48, 102, 172, 287, 291, 313, 355, 367, 383, 419, 457, 480, 490, 526, 537, 542, 546, 548, 607, 610, 612
Knott, J. W. 33
Langdon, W. H. 209
Laws, Curtis Lee 514
Lewis, A. William 41, 95, 159, 162, 216, 224, 283, 351, 403, 478, 535, 598, 604
Maclaren, Alexander 161
Magoun, H. W. 16, 50, 56, 58, 61, 70, 112, 115, 124, 137, 171, 174, 176, 231, 237, 293, 307, 366, 389, 427
Meyer, F. B. 223, 476
Miller, E. C. 587
Miller, Park Hays 466, 470
Montgomery, R. Ames 23
Morgan, G. Campbell 338
Moulton, Ida Q. 94
Murray, Andrew 266
Newbolt, Canon 218
Nicholas, Francis D. 317
Nichols, J. Marvin 367
Pierson, Arthur T. 11
Pollock, A. J. 126
Porter, J. W. 267, 315
Pusey, Edward B. 160
Radcliffe, Wallace 527
Robinson, Wade 40
Schofield, W. E. 586
Sharp, Clarence A. 330
Shaw, Avery A. 341
Sloan, Harold Paul 43, 97, 165, 226, 288, 358 414
Snider, W. E. 157
Stanton, Horace C. 468
Thomas, W. H. Griffith 498
Torry, R. A. 149
Townsend, Luther T. 3, 113, 154, 198, 233, 241, 296, 301, 362, 430, 434, 438, 483
Trowbridge, Will S. 517
Uchimura, K. 40
White, Hugh H. 32
Wright, Bruce S. 600
Yatman, Charles H. 147
Young, G. L. 444

THE ARENA

Acts of the Apostles, The 559
As to Literary Style 313
Atonement—Redemption 517
Believer's Sinfulness and Sinlessness 121
Bible, The—All or Part? 81
Bible Union of China, The 32
Blessings of the Nation 504
Book of Amos, The 462
Book of Esther, The 207
Book of Ezra, The 129
Book of Hosea, The 312
Book of Jonah, The 387
Book of Matthew, The 379
Book of Nehemiah, The 254
Book of Proverbs, The 77
Book of Psalms, The 30
Can Christianity Endure? 317
Can the Fundamentalists Lose? 582
Chain that cannot Be Broken 33
Challenge of the New Learning 23
Character of Washington 84
Christian Church Planting and Training 563
Christian Fundamentalists 134
Church and Old Testament 498
Coats of Skin 28
Considerations bearing on the Flood 70
Cosmic Mind or God? 148
Does this Mean a Religious War? 557
Evangelize! Evangelize! 470
Evolutionist a Christian? 315
Experimental Proof of Scripture 147
Friendly Talk with Champion Readers 61
Fundamentalism 514
Fundamentalism Requeiscat in Peace 13
God of the Radical Criticism 444
God Who Created Heaven and Earth 15
Going Back to the Bible 144
Gradual Variation Theory 248
Growing Scrap-heap of the World 143
Haggai and Zechariah 520
Harbinger of Spring Time, The 132
Higher Criticism vs. Christ and Bible 507
History of Easter 208
Holy Spirit and Evangelism 11
Holy Spirit and Our Spirit 452
How shall we Read the Bible? 250
I Believe in God and Creation 457
In the Light of past Experience 124
Introduction of the Sermon 198, 241, 301, 441
Jesus and the Kingdom 320
Law and Grace 466
Lesson on Practical Physics 137
Luther Tracy Townsend 438
Matthew—the Man 373
Menace of Darwinism, The 181
Ministry of Incorporation 150
Miraculous and Supernatural Phenomina 63
New Year's Self-Appraisement 27
Not under the Law, but under Grace 464
One Way Out, The 142
Plenty of Time 149
Preparing for a Revival 468
Primitive Religion, The 130
Probable date of the Flood, The 16
Puzzling Passages and Problems 149
Reasonableness of Christian Faith 505
Salvation in None Other 147
Scientific Phases of Christian Faith 204
Some Anomilies in Human Beliefs 307
Test, The 467
Theosophy 126
Three Texts, One Teaching 136
Tithe Obligatory, The 245
Two Resurrections Again 139
Verbal Inspiration 3
Which was the Hero? 389
Why we Believe 383
Wild Cat Theology 141
Wisdom in a Nutshell 565
Young Men's Christian Association 34
Your Influence 146

THE CLUB

A Bible-Starved Nation 213
A Church's Experience 523
Authority of God 331
Back to God 325
Beecher on Immorality 212
Bible Orthodoxy 327
Bible vs. Evolution, The 587
Bold Assertion Proveth Nothing 333
Biggest Thing on Earth, The 213
Church—Fair Principles, The 593
Christian Creed, The 526
Death 595
Divided Testimony 269
Easter 213
Evolution and Universal Progress 267
Fouling Nests Others Build 595
Fundamentalism 271
Geography of Bible, The 265
Gifts and Calling of God 273
God or god? 323
Heresy of the Orthodox 328
Higher Criticism in Britain 524
Inspiration from the Mountains 326
Layman Sees it Through, A 587
Mary and the Magi 586
Missions and Modernism 271
Modernist—Modernism 274
Mother's Day 258
Myths and Moths of Criticism 269
Only Believe 332
Power of the Holy Spirit 330
Presbyterians Good to the Methodists 591
Present Day Jewish Claims 210
Rationalist 324
Rationalism and Revelation 606
Sabbath—Sabbaths 272
Saints and Angels 211
Seeing the Invisible 594
Separation 592
Sunrise in Germany 262
Theological Seventeen, The 522
Value of Joy 334
Way Out, The 592
What's in a Name? 209
What is the Explanation? 275

THE SANCTUARY

Attention 218
Building 400
Building—The Foundation 335
Building—The Superstructure 393
Charge to a Preacher 154
Christian Ambassadorship 527
Christ's Resurrection Inevitable 216
Conscience 277
Dual and Duel 471
Easter Sermon, An 214
God's Anointing 218
Goodbye Word, The 218
Great Family Tree, The 596
Hesitating Soul, The 151
Hope of the Resurrection 218
Inasmuch 282
Little Bethlehem 600
Majesty of Man, The 398
Power of Testimony in Evangelism 36
Presence of Christ and Trouble 401
Rebirth of Humanity, The 598
Repentance 86
Salvation 156
Say So! 155
Sure Signs of Progress 344
Three Crosses, The 156
Training of our Children, The 338
Unending Conflict, The 341

PRAYER MEETING SERVICE

Baptized with the Holy Spirit 224
Brook Cherith, The 96
Character Building 352
Christ Abolished Death 405
Christian Ambition 353
Christ Entered into His Glory 225
Christian Nobility 224
Christ Lives in Me 42
Christ the Mutual Hope 605
Consecrated Will The 284
Cross-Roads of Life 41
Did Jesus Know? 41
Divine Dynamic, The 535
Domain of Christ, The 351
Efficiency of Love 351
God has Spoken 95
God's Fellow Workers 536
God's Power to Save the World 163
God's Quest of Man 604
Gospel Functions by Touch, The 404
Great Mystery, A 354
Imitators of God 435
Jesus King and Lord 405
Like a Weaver 406
Man's Quest of God 604
Meaning of Life 42
Not Apart from us 479
One Thing Needful, The 406
Over Against the Treasury 95
Partnership with God 536
Passover, The 403
Radiant Life, The 479
Resurrection of the Body 283
Resurrection of the Soul 283
River of Life, The 404
Royal Road to Self Denial 225
Stewardship 353
Stewardship of Jesus Christ 354
Strength of Jehovah, The 605
Terah Died in Haran 162
Transfiguration 284
Unquestioned Obedience 352
Upper Room, The 403
Walk by the Spirit 163
Wells of Salvation, The 96
What Appeals to us? 478
Where hast thou Gleaned today? 162
Will to Live, The 478

LIBRARY TABLE

Among the Books 419
Child Phylosophy and Religious Pedagogy 164
Christian Theology 358
Collapse of Evolution 287
Creed of Evolution 414
Critical Notes on Shorter Bible 102
Demonism Verified 49
Devotional Books 360
Five Great Philosophies of Life 43
Fourth Gospel, The 50
Good Conservative Books 47
Helpful Books on Evolution 355
Is or Contains 52
Main Points, The 226
More Books of Solid Worth 291
New Bible Analysis 230
Still the Chorus Rings 172
Studies in Christianity 97
Study of Sociology 288
Theological and Devotional Books 480, 537
Wisdom in a Nutshell 52

EDITORIAL

Accounting for all the Facts 115
Aut Inveniam Discrepantiam, aut Faciam 554
Authority 295
Back to the Bible 293
Biblical Criticism and Evolution 542
Bibliotheca Sacra 58
Books of the Bible 55
Calling Jesus Out of Egypt 600
Colleges and Religion 433
Condition of Discipleship 612
Conversion or Reversion? 610
Defense of a Scientific Writer 490
Duration of Future Punishment 483
Fortunate Face, A 491
General Resurrection, The 236
Get One New Subscriber 612
God Unseeable but Seen 297
Gospel, The 424
Happiness in Heaven 362
Having a Hard Time 434
Heretic—Heresy 552
Is it not Always thus? 367
Job's Lament 58
Journal of Religion, The 431
New Champion Dress 176
Notable Pastorate Ended 432
Not Under the Law 176
Our College Difficulties 427
Peace with God 53
Policy of Silence 56
Power of Initiative in Men 237
Present Situation, The 111
Primitive Christianity 296
Proofs of Christ's Resurrection 231
Question of Scholarship 548
Rout 553
Revival and Revivals 57
Russellism 113
St. Paul and Inspiration 298
Serving by the Wayside 430
Something to Think About 366
Spiritism 233
Superscription upon the Cross 55
Touching of Jesus 364
Virgin Birth, The 546
What Did it? 117
Which? 429

TEXTS

Genesis 1:1-3 15
3:21 28
11:27-32 162
28:16 476
Exodus 20:25 534
Deuteronomy 32:1,3,4 349
Joshua 4:7 602
Ruth 2:17-23 162
1 Kings 17:1-16 96
Ezra 129
Nehemiah 254
Esther 207
Job 58
Psalms 30
2:1-12 285
25:14 411
34 479
40:8 602
71 605
107:2 155
Proverbs 77
5:15 477
29:18 533
32:6 338
Isaiah 6:1-8 352
12 96
23:33 286
38:1-20 406
40:1-11 475
41:13 532
43:1 534
55:6 285
Ezekial 2:1 218
47:1-12 404
Hosea 312
Amos 462
Micah 5:2 600
Haggai 520
Zechariah 520
Malachi 4:1-6 476
Matthew 379, 426
1:1-16 596
2:11-15 600
4:18-25 353
Matthew 6:5-15 351
7:24-27 335
9:9 373
10:39 40
12:44 603
13:34 51
14:28 602
16:21-28 ..... 41, 225
18:5 347
18:6 346
20:27 601
27:46 220
Mark 426
2:14 373
5:36 332
9:23 287
12:41-44 95
Luke 426
2:21-40 605
10:17-24 354
10:38-42 407
13:1-21 404
14:28-30 400
19:28-40 405
22:7-20 403
23:24 219
23:43 220
23:46 222
24:13-25 225
John 50, 426
4:18 ..... 601, 602
7:1-17 478
7:1-18 284
7:37-52 604
7:45-52 41
11:32 401
12:8 285
12:20-36 163
13:17 151
14:1-24 535
15:12 476
16:20 477
18:36 287
18:37 475
19:18 156
19:28 221
19:30 222
Acts 63, 559
1:1 603
1:8 36
1:14 403
2:1-4 403
2:24 216
17:10-15 224
17:22-31 604
17:30-31 86
19:1-20 224
Romans 1:21 601
2:15 277
6:14 176
7:14 603
7:22-25 471
8:1-18 536
1 Corinthians 3:9-17 536
3:10-15 ..... 352, 393
6:19, 20 353
7:10 298
13 351
15:20 218
15:45 598
2 Corinthians 3:12-18 284
4:17, 18 594
5:20 527
8:4 398
8:9 353
10:12 475
Galatians 2:20 ..... 43, 433
5:17 471
5:25 163
Ephesians 4:25 435
Philippians 3 283
Colossians 2:20 ..... 42, 283
3:4 42
3:17 383
1 Timothy 3:1-16 354
2 Timothy 1:1-14 405
Hebrews 1:1-14 85
11:32-40 379
James 5:14 218
2 Peter 2:21 533
1 John 1:8 121
Jude 3 341
Revelations 1:9-20 478